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## REVIEW OF POLITICS.

THE military situation in America has not undergone any important modification since our last. In Tennessee the Confederates are evidently operating on the Federal line of communications, and, according to some telegrams, they have already obtained some important advantages. On the other hand, it is stated in the latest despatches that the communication between Nashville and Chattanooga still continued uninterrupted. On the Potomac Lee's army is understood to be once more in motion, but his manœuvres still leave his real object in doubt. In the absence of any political news from America, a considerable share of public attention has been given to the singular orations in which the Rev. H. W. Beecher has been pleading the cause of the Federals before large assemblies in Manchester, Liverpool, and London. Although, like most of his countrymen, he is good enough to assure us that we do not understand his nation, we are unable to discover that he has told us much that we did not know before. He has, however, succeeded in making it still clearer than before that the main object of the North is not the emancipation of the slaves, but the restoration of the Union. His most fervid eloquence has been employed, not so much in showing how wrong it is to enslave blacks, as in demonstrating how intolerable it is to let whites go free. It is true that he has coupled the admission that the North did not go to war for emancipation, with a bold assertion that, from the first, her ultimate end was the destruction of slavery. But although he wishes us to believe that the maintenance of the Union meant, in the long run, the freedom of both races, he has offered no explanation of the indisputable fact that so long as it lasted there was no concession which the great bulk of Northern politicians were not willing to make to the slave-owners of the South. Nor when we see that, even in the mind of a professed abolitionist, the dream of a mighty American empire obviously holds the first place, is it possible to doubt that with his countrymen generally the emancipation proclamation is nothing more than a means of conquering the Confederates if possible,—of ruining them if that may not be. Excited public meetings may be willing to accept a philanthropy which is employed in the cause of oppression and made subservient to the gratification of vindictive passion, but in their calmer moments Englishmen will turn with disgust from so odious an association. They will not, because the scheme of negro emancipation is resorted to as a military expedient, be led to sanction with their sympathy that lust of dominion, that greed of power, that reckless contempt for all human rights which are the most obvious characteristics of the Northern mind at the present moment.

It is possible that the three Powers have not yet given up the idea of further diplomatic intervention on behalf of Poland, but at present those who profess to have the best information on the subject are hopelessly at variance as to the intentions of these Powers. The Slesvig-Holstein difficulty is still in its normal condition of suspense. We are informed that Mr. Hall intends forwarding a note to the Diet declaring that Denmark will consider Federal execution as the opening of hostilities between Denmark and Germany. But it seems increasingly doubtful whether any Federal execution will take place. Financial difficulties have supervened upon the dispute between Hanover and Saxony as to the command of the Federal forces. And as Count Rechberg has chosen the present moment for resuming the controversy with Prussia upon the resolutions of the Frankfort conference, it may be presumed that the Austrian statesmen are not anxious to contribute to a German unanimity which might just now become a European danger.

The Ministerial crisis in France is at least provisionally terminated. It is true that the Emperor has not been able to discover any one man competent to succeed M. Billault in the discharge of the most important and difficult part of his duties. The office of expounding the *idées Napoléoniennes* has been put in commission, and there is certainly no collective strength in the commission which can conceal or compensate for the individual weakness of its members. The growth of public men under the present régime is so scanty—such is the aversion of those who have a name and reputation to enter a service in which they are expected to discharge the functions of advocates with the name of Ministers—that the loss of the versatile pleader who was charged to expound the Imperial policy to an obedient Parliament has proved a source of the greatest embarrassment. Nor is this all, for public attention has been drawn in the most disagreeable manner to the weak place in the Imperial system. Desiring to govern absolutely, under cover of a sham representative system, the Emperor cannot dispense with the assistance of the one class of men—that of orator-statesmen—who are the peculiar product of free institutions. He has gone too far, or he has not gone far enough, in the path of constitutional government. He can no longer stand alone; but he cannot induce men of eminence to share responsibility unless they are also allowed to share his power. The present arrangement can, therefore, hardly be more than temporary. A sovereign, of the sagacity for which Louis Napoleon has credit, must see that it is necessary for his successor's sake, if not for his own, that he should strengthen his influence in the representative body if it is to exist at all as a power in the State. Averse as he is to ministerial responsibility, he cannot be blind to the dangers



of ministerial obscurity. In order to save the throne from incurring a portion of the contempt with which its servants are threatened, he may perhaps be brought to see the expediency of hastening that long deferred "crowning of the edifice," which can alone procure him the support of independent talent and sincere eloquence.

It is not a pleasant thing to hear of the outbreak of another of our little wars. But, although we may deplore the fact of our recent operations against the Japanese Daimio, Prince of Satsuma, it is difficult to see how they could have been avoided unless we are prepared to retire from Japan altogether, to surrender the rights which we have acquired under a solemn treaty, and to leave other nations in possession of a field of commerce which we have already begun to cultivate with considerable success. It may be difficult, if not impossible, to set any limits to the operations on which we have entered, or to foresee with distinctness how far they may lead us into an objectionable interference with the domestic administration of the country. But it is clear enough that no possible advantage can result from holding the Government of the Tycoon responsible for outrages against our countrymen, or for breaches of treaty, which it probably regrets, and is certainly powerless to prevent. In dealing with Oriental nations, we must discard the political fictions which are adapted to Europe, and strike directly at those who are the real possessors of power and the real doers of wrong. No one denies that the Prince of Satsuma has been justly punished for the murder of Mr. Richardson; and as French, American, and Dutch vessels have been recently fired upon either by himself or others of his class, it is abundantly plain that there exists on the part of these powerful chieftains a general design to prevent any foreigners carrying on intercourse with Japan. Even if all the maritime nations were disposed to acquiesce in this determination, they would in the long run be unable to adhere to a policy which, looking to treaty stipulations, could only be characterized as ignominious. But be that as it may, very few, if any, will contend that England should show less tenacity of her rights than Holland, France, America, or Russia. It is not unreasonable to hope that even the Daimios of Japan may learn, however unwillingly, a lesson of prudence, if they are once convinced that the foreign Powers are united and determined. But to whatever lengths we may be compelled to go, there is, in the general combination and joint action of all the commercial Powers, the best security which we can obtain against any interference not absolutely inevitable in the internal affairs of Japan, and against the pursuit of any projects of self-aggrandisement on the part of any nation.

The outbreak of war in New Zealand can have occasioned no surprise to those who have paid any attention to the affairs of that colony. It had been for some time evident that the natives were determined to throw off our rule and erect a kingdom of their own. The conciliatory policy of Sir George Grey, although pushed almost to the verge of pusillanimity, conspicuously failed in its object. Every fresh concession on our part was but the signal for fresh encroachments on the part of the aborigines. There could be only one end to this; for it is idle to suppose that a Native and an English power could subsist side by side within the confines of a small island. Even the most ardent friends of the natives—and notably Bishop Selwyn—admit that the present hostilities are entirely unprovoked by our conduct. Finding ourselves at war, it is obviously incumbent on us to take care that this war shall be decisive of the real question at issue between the two races. The colonists have come forward manfully; and neither Victoria nor Sydney have been slow to respond to the appeals for assistance which have been addressed to them by the Government of New Zealand. We trust that the Home Government will show equal promptitude and earnestness. This is no time for measuring nicely the aid we shall give to our countrymen in New Zealand. They have emigrated in full confidence of receiving our protection; we have, by reserving the management of native affairs, taken upon ourselves the responsibility of the policy which has hitherto been pursued in respect to the Maoris; and although it is possible that the colonists, if left to themselves, might ultimately come out victors, they could only do so by carrying on the war in a way which would be shocking to humanity, and would end in converting Englishmen into something little better than the backwoodsmen of America. By the vigorous use of an adequate force, we can and should

compel the natives of New Zealand to acknowledge our supremacy once and for ever. Having done so, we ought to impose upon the Colonial Government the duty of self-defence, which would then be comparatively easy, and cast upon them the responsibility, as they have at present substantially the power, of governing both races. In this way we may render the war in which we are engaged decisive without being exterminating; and at some immediate cost may secure for ourselves an honourable retreat from a position which is at present the source of both embarrassment and expense.

The autumnal speech-making has fairly set in; and we have been favoured during the past week with the views of three gentlemen of more or less influence and standing in the Conservative party. From Mr. Henley and Major Beresford the Government have received most handsome certificates of character; and although Sir H. Stracey strongly advocated their ejection from office, he was forced to make the old confession, that there is a section of the Opposition which does not share his wishes upon that point. It would seem, therefore, that her Majesty's Ministers may still rely with some confidence upon the general satisfaction which is felt with the practical results of their administration. At the same time, it must be confessed that it is a novelty in English politics for a Government to depend rather upon its merits than upon its party following; and one cannot help regarding with some distrust the prolonged success of such an experiment. It is clear, however, that at the present moment that influential political section of whom the member for Oxfordshire is the mouthpiece is not disposed to support Mr. Disraeli in an attack upon the Treasury bench. The re-election of the Attorney-General has afforded him an opportunity of explaining and defending the American policy of the Government, and of vindicating the course they have taken in preventing the supply of ships to the Confederates. Upon the whole, there was little fault to be found with his tone, and his arguments were generally satisfactory. But here and there there was a tendency to attribute rather more importance to the opinions which the Federals may form of our conduct, than is quite consistent with our national dignity. If the Northerners see in our common language, literature, and lineage, a reason for putting a friendly construction upon our actions, we shall be glad of it—although we cannot see that these considerations have hitherto influenced them. But we must protest against our conduct as neutrals receiving the slightest bias from an overstrained desire to conciliate those who have so far persisted in interpreting all our concessions as so many confessions of weakness. Let the North have from us the utmost consideration to which they are entitled, either in the matter of steam-rams or anything else; but we see no reason for indulging in vehement protestations of our willingness to please them at any cost.

#### THE ITALIAN ARMY.

FIFTEEN years ago few things seemed more hopeless than a kingdom of Italy. The thing was an idea which had never yet been realized in any age; the peninsula was divided into a multitude of petty kingdoms—some occupied by foreign soldiers—some systematically demoralized—each speaking a different dialect—and all apparently filled by traditional jealousy of each other; whilst the time-honoured policy of the powerful nations on the other side of the Alps was to perpetuate these differences in order to prevent the establishment of a strong and united kingdom. Nor was this all. Piedmont, the only portion of the peninsula which adopted the idea of unity, was scanty in population, and as yet possessed little or no influence over those petty kingdoms with which it desired to form a junction. Unhappily, too, the battle of Novara seemed to have shown that even if the idea of unity could be realized, so splendid a result could not be achieved by so small an instrument. It is not therefore surprising that the pedantic politicians of England should have sneered at the extravagance of Piedmontese ambition, and should have regarded Cavour and his friends as ambitious fools rather than as profound statesmen. The simple truth is that the Italians alone understood their own merits. These people felt themselves capable of self-government, and their leading men were conscious that if the overpowering weight of

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Austrian force were only lifted off them, they had statesmen able enough to organize and to govern. Compare the Italy of 1863 with the Italy of 1859. Instead of half a dozen petty kingdoms in Italy there is one kingdom of Italy; instead of so many despots supported by foreign bayonets, there is one constitutional king supported by a national army; instead of a single corps of 50,000 men to defend the free institutions of Piedmont, there is an army of 260,000 men to defend the free institutions of 22,000,000 of free Italians; instead of continual danger lest the great despotic powers of Europe should invade and suppress the weak monarchy at Turin, the Italian monarchy is now strong enough to assert its rights against any force that can be brought against it.

The most interesting question connected with this new Italian kingdom concerns the manner in which so great a revolution has been wrought. It was easy enough to see that the seven or eight several kingdoms must be fused into one nation, but the difficulty was to devise the means by which this object could be attained. Each division had its own capital; its own army; its own public offices; its own navy; its own court; its own system. If these separate establishments were allowed to continue there could be no unity; if they were suppressed, each section might grow discontented, and become the centre of a fresh revolution. To effect so great an amalgamation seemed too much for the selfishness of the upper classes, and for the ignorance and bigotry of the lower. But it has been accomplished, and it is remarkable that the chief instrument which has been used for the purpose has been the Army. Of all the institutions in Sardinia, at the time of the battle of Novara, there was perhaps none framed on such narrow dynastic and aristocratic principles as the Sardinian army. As a correspondent of the *Times* says, in some admirable letters lately addressed to that journal:—"Like the Government of the country, the army was looked upon as an appanage by the nobility of Piedmont and Savoy, to which they had a prescriptive right as the faithful vassals of the House of Savoy." The misfortunes of Novara proved the impossibility of amalgamating the old army with newer elements. But such men as the brothers La Marmora saw the necessity of breaking down this aristocratic system and opening the higher ranks to new men. These officers were aided by others such as Cialdini and Fanti, who came from other parts of Italy, who had learnt their profession in foreign lands, and who had proved their military capacity in the plains of Lombardy. The Sardinian contingent sent to the Crimea showed that the work had been partly accomplished. The officers, instead of being selected and promoted merely because they were men of family, were advanced because of their merit and ability. The military education was admirable. But above all a spirit had been infused into the Sardinian army which made them long to avenge the disasters of '48, and to prove that they were worthy to be, what they claimed to be, the champions of Italy. Four years more and the Sardinian army stood side by side with the French in the war of Lombard liberation. Its ranks had been recruited from every province of Italy. In short, the Sardinian army had become in some degree an Italian army. Then followed the annexation of Lombardy, which added not only new men, but many who had served under the Austrian standard. The revolution of Central Italy rapidly followed. The army of Central Italy was joined to the Sardinian army, and this addition was so large as completely to neutralize the evil effects of the exceeding prominence once given to the Piedmontese. Lastly came the accession of the Neapolitan kingdom; and the manner of dealing with that army was perhaps the most serious mistake committed by the Sardinian Government. If the Neapolitan army, instead of being disbanded, had been amalgamated, like the army of Central Italy, with the original army, the probability is that brigandage would never have existed; but these evils have now been remedied, and the Italian army is composed of men from every region.

But it was necessary to do more than to recruit from all quarters. It was essential to mix up the recruits from various quarters into one body—to place them in the same battalion. In former times the conscripts of each district used to be formed into separate brigades. But now the system has been completely changed. As an eye-witness tells us: curious to learn how far the Florentine reputed as effeminate or the wretched labourer of Apulia have been turned into soldiers, one looks through the ranks and finds types of all parts of Italy. The steady, toiling, and enduring

inhabitant of the valleys of Piedmont, the handsome active Lombard, the sturdy Romagnole, the soft-featured Tuscan, the swarthy Sicilian—half Arab and half Greek; but above all, the different races of the Neapolitan provinces, offering among themselves as many varieties as the rest of Italy together: all these he sees before him a living illustration of united Italy. Moreover, in organizing the new army, great care has been taken not to separate the mass of new soldiers from the old soldiers. Besides securing unity, it was necessary to take heed of efficiency. Whenever one or more new regiments had to be formed, each of the regiments already existing had to contribute its proportionate quota of old officers and soldiers, who formed the main body of the new regiment, which, after being constituted, received its contingent of recruits from the depôts, just in the same manner as the old regiments. The choice of these old soldiers was not left to the colonel, who would have selected the worst, but to the military commandant of the territorial division.

Thus, an army has been formed out of the various elements of the great Italian nation; and the elements are so mixed that no single province has any predominance. Officers and soldiers are collected from all quarters. Their provincial peculiarities are rubbed off, and they are compelled even to accommodate their language, in order to carry on the ordinary business of everyday life. Even the National Guards are obliged to consider themselves, not the National Guard of Turin or of Naples, but the National Guard of Italy, for they are transferred from city to city and from province to province by an exchange of their battalions in regular rotation. Nor is this all; the non-commissioned officers always exert a vast influence over the men of an army. Where they are good soldiers and enlightened men it is certain that the army, as a body, will share in their excellence and enlightenment. Now the conscription brings in every year a large number of youths from many towns of Italy, some of whom have been studying for the bar, for medicine, or as civil engineers; others from commercial houses, and others from large manufactories of which they have been managers. Such conscripts constitute the mass of the non-commissioned officers, and they have done, perhaps, more than any other persons to make the army Italian in feeling. Almost all of them are strongly imbued with the current ideas of the day, in constant communication with the soldiers, and have far better opportunities of acting upon the rank and file than their superiors.

With 260,000 regular soldiers, recruited and organized in this fashion, it is idle to have any weak doubts about the permanence of the Italian kingdom or its splendour in the times to come.

#### THE BAGMAN AND THE DUKE.

Among the posthumous works of M. Eugène Sue there is one in which the plot consists of a chain of historical *tableaux*, each of which paints some step in the social conflict of the noble Frank with the plebeian Gaul. Century after century the struggle goes on, down to the French Revolution itself, and century after century the Gaul gets the worst of it. It is not till both have sailed a long way down the river of history that the earthen pot no longer goes to pieces when dashed against the silver vessel. In France it almost looks as if the last collision was over, and as if gentlemen, bourgeois, and peasants were all floating down the stream gaily and merrily together. But beyond all question it is different in England. Politically, everyone in this land of a Constitution is tolerably free; and there is no such thing as tyranny or oppression. But socially there are gulfs and seas which separate the different classes of which England is made up. During the last week two very opposite classes have met for a moment, in the persons of their representatives—jostled each other, and passed. Two Bagmen—who will henceforward be famous among their tribe—have been pushing up against a Duke. Of all earthen vessels a bagman is probably the earthiest, and a Duke may be looked upon as the most perfect representation of silver plate. It may be well believed that the Duke had never before been so near a Bagman or the Bagman so near a Duke. After many centuries of isolation the rival races clashed with one another upon a railway platform; and the Bagmen, being doubtless of opinion that an honest Bagman was the noblest work of God, nearly knocked the Duke over in their anxiety to secure a carriage for themselves. Whether the Duke behaved with dignity and prudence; whether, like Sir Robert Peel, he inflicted personal punishment on the commercial brethren; or



whether he contented himself with looking daggers at them, is unknown. At last, however, the police came. On being summoned before the magistrates, and upon the disclosure of the distinguished victim's name, the moral grandeur of the Bagmen was knocked altogether to pieces. The snob recognized the ineffable majesty of the nobleman. Both of the offenders were suddenly struck with the idea that a Duke is a diviner piece of workmanship even than an honest Bagman, and apologized for having committed a gross outrage first upon good manners, but more especially upon the British aristocracy. Such, as Major Pendennis used to say—such is the effect of “blood.” You may bring a Bagman to take liberties with a nobleman in disguise; but it seems you cannot get him to stand the placid and protracted gaze of a ducal eye in all its grandeur. The modest pair will probably remember for many years—should they be so long preserved to their country and to their employers—the thrill of horror that went through and through them when they first discovered that, having only meant to be rude to an ordinary gentleman, they had unwittingly been rude to a peer.

Any foreigner who had been spectator of the scene would have set the whole down as a characteristic picture of English life. The grossness of the original insult he would consider to be natural among insular barbarians like ourselves; while he would have marked with exceeding amusement the vulgar panic with which we may well suppose Bagman number one to have remarked to Bagman number two—“Good Lord, Thomas, he's a Duke!” Part of his animadversions would have been absurdly ill-founded; part might have been correct in the main. English railway-stations and English railroads are not the best places to see the manners of the English people to perfection. Insolence dwells chiefly on the rail, and her voice is heard far and wide on many platforms. Selfishness is usually, if not always, at the bottom of rudeness; and the rush of a crowd, the value of little moments of time to most travellers, and the pre-occupation caused by business, all make English travellers seem indifferent to one another's comfort. It is very much the same thing in other countries. French manners are, as a rule, more cosmopolitan than ours; yet, to find a piece of cool selfishness, one need not watch a Frenchman on a railway journey very long. His very politeness to women—which is itself superficial to some extent—arises chiefly from the fact that women are capable of giving more pleasure than anybody else, and that a Frenchman, however occupied, has one eye always bent on pleasure. In America things stand on a similar footing. Everyone is obsequious to a woman, however little he may know her; but the obsequiousness may easily sink into the background before some superior and stronger object. To some, however, the incident of the Bagman and the Duke will seem not altogether un-English or extraordinary. Nothing tends more completely to make any one class vulgar and offensive to those who come in their way, than their living exclusively among themselves. A man may travel for ever and he will always be a boor, unless he mixes in society of all kinds, and learns to appreciate the various habits and various ways of thought of his different fellow-creatures. Frenchmen have learnt to do this in a severe school. A terrible storm in the beginning of the century broke down most social barriers, and the sociability and out-door life which is natural to the French nation have done the rest. By dining in public, and walking in public, and mixing in public amusements together, they have found out that social life involves mutual concessions; and that it is not only necessary, but, on the whole, that it is pleasanter, both to give and take. The Bois de Boulogne and the Boulevards make Parisians members of one family. In England we have less common social life, and, as a consequence, less common knowledge of one another. When the Duke saw the Bagmen pushing into the railway carriage, he felt, perhaps, as if strange things were coming up to look at him—monsters of some unknown deep. The Bagmen very probably never thought of the Duke at all; but were entirely occupied with personal-reflections upon the price of silk, or the excellence of the sherry in the last commercial inn. Their own affairs seemed to them of paramount importance, and they knew very little of any worlds lying in the far distance beyond the silk and sherry horizon altogether. It was not from deliberate malice that they jostled the Duke. They jostled him because they wanted a place in the train, and it never occurred to them not to jostle him.

One of the cheap daily papers seems to view the whole affair as a lesson rather to the Duke than to the Bagman. If noblemen will travel by rail—such is the spirit if not the letter in which the paper in question reasons—noblemen must take the consequences. This is a world of bagmen—a world of silk and sherry—and those who do not enjoy being knocked about had better remain at home.

The Duke of Buckingham has gained an experience, and for the future may learn to feel that Britons have a right to be jovial and pushing, and that they will not be controlled. This point of view is a coarse one, and does not say much for the sensibility of the writer. He appears to believe that it is a mere question between the shopocrat and the aristocrat, between the mobility of the commercial room and the nobility of the House of Peers. As a matter of fact, it is in the eyes of all gentlemen a pure question between a pair of rough and vulgar fellows and a quiet traveller who happens not to be either rough or vulgar. Duke or commoner, Trojan or Tyrian, both alike have a right to ask that when they take their wives and children a railway journey they shall be allowed to enter and leave the train without molestation. All educated people on such a point will be on one side. The world of fashion may often be rude and insolent in its own peculiar way as the world of gigs and bags. Those who belong to it are indeed less likely to be ill-mannered, for the simple reason that they see more and know more of the world at large; but narrowness of head or heart will render the highest duchess of the land less well bred than a refined and sensitive country girl. Education alone, in the largest sense of the word, makes men social and unselfish in ordinary things. The clerk who hands tickets over the station counter will treat his superiors with an affected insolence which he never experiences from them. The cause of the Duke of Buckingham is therefore the cause of all who are themselves inclined to be courteous and polite, and who are not anxious to be run against or to have their hats beaten over their foreheads by the first casual shopboy in whose way they chance to stand.

The time when politeness will be the law, and roughness the exception, on railways in general, in all probability is far enough removed. Abroad, where fellow-travellers are most accommodating, officials are most imperious; for a Republic of the rail must be governed sternly and strongly by the paternal authority of the guard. Many years must yet elapse before porters carry luggage without hopes of a gratuity at the end; and before railway clerks learn that it is not a personal favour to the applicant to sell him a ticket at the ordinary fare. The companies themselves might, however, abridge the interval between this and the railway millennium, by a moderate amount of supervision and care. The first duty of a servant is not to offend by his airs or his manners; and the servant who fails in this will soon fail in all other points as well. Railway servants are the servants of the travelling public, and are responsible to their employers for the way that they discharge their task. No doubt it is somewhat difficult to be a servant of the public and to keep oneself obliging and good-humoured. One half of the public is probably annoying and *exigant*; and fully makes up by its faults for the virtues of the other half. The gentleman or lady who meets with incivility at a station is reaping the consequence of the wear and tear through which the temper of the officials has already gone during the day. This does not, however, make the nuisance of being badly served more tolerable. At the same time it is a reason why every company should exercise the greater watchfulness in the selection of its staff of employes. Rough officials make rough travellers; and both together make a railway journey far more laborious an operation than it need be. We are glad to see the Great Western Railway Company so zealous for the comfort of those who use the line. Let us do them the justice to say that they would have perhaps been as zealous for any ordinary gentleman who had been wantonly insulted as they were in the case of the nobleman who fell out with the *Bath commis voyageurs*. It is to be hoped that the excellent example will not be lost upon other railway boards, and that they will begin the reformation at the right end, and reform the manners of railway servants and railway clerks in general. These are said to be the days of democracy's conquests—when all men are becoming equal. There may be a difference of opinion as to the near approach of so magnificent an epoch. But even had it arrived, universal equality would be rather an argument for universal good breeding than for universal discourtesy. As far as democracy shows itself to travellers upon the rail the effect hitherto has hardly been a pleasing one. Railroad democracy seems to have little or nothing of the cosmopolitan element about it; and the angels themselves might shed tears over the spectacle of universal bagmanship that presents itself at a London terminus on the arrival of a long train.

#### LAWYERS IN THE HOUSE OF COMMONS.

A LAWYER who has an eye to the Solicitor-Generalship has often a difficult game to play. The speeches and professions which recommend him to his constituents do not always suit the



Government of the day. There is a prejudice, indeed, against horsehair in many constituencies. It is commonly supposed that a lawyer goes into Parliament for purposes of professional advancement, and that he is prepared to sell his constituents, on the most moderate terms, to the Ministry for the time being. This, however, in justice to an honourable and dignified profession, must be set down in the list of popular fallacies. A close observer of the lawyers in the House of Commons must be struck with the skill and success with which they, for the most part, manage to satisfy their consciences, and yet make themselves acceptable to the powers that be. They must be men of honour and yet not impracticable—consistent and yet not anti-Ministerialist—mindful of hustings' pledges, and yet no mere delegates when a bold stroke is called for not only by duty to their country but by their own advancement. They must wait patiently, display no pique, throw away no chances, make no enemies, and even when the highest law office under the Crown is in their hands, must act with the greatest forbearance and circumspection. Sir W. Horne was once Attorney-General, and yet lived to be glad of a Mastership in Chancery. Sir W. Atherton, in the middle of the recess, has thrown up his attorney-generalship, after refusing probably half a dozen puisne judgeships. An amusing and not altogether uninteresting volume might be written on the career and demeanour of rising lawyers in the House of Commons. For the present a few passages must suffice.

Every lawyer on the Ministerial side—almost every lawyer in the House indeed—"goes in" for the reputation of a legal reformer, and a few years ago a certain hon. and learned gentleman took up the law of partnership. He made a good speech in favour of the principle of limited liability, and might have been delighted to witness the unanimity with which his motion was received by the House if he had not discovered, by a friendly whisper from Mr. Hayter, that the Government were in danger of being defeated if he pressed his motion to a division. They had just been beaten on something else, and it was an object with them to avoid another defeat just then. The hon. and learned law reformer was found by the Secretary of the Treasury to be no stubborn and impracticable politician, for he manifested an instant and eager desire to withdraw his motion in deference to the appeal of the then Attorney-General. The House, however, did not appreciate as it ought the alacrity with which the mover of the resolution consented to give the go-by to the principle which he had just described as one of so much importance and such pressing value. The purity of his motives was not quite so distinctly recognised, perhaps, as his desire to avoid any appearance of factious opposition to the Government. At any rate, a storm of "oh's" and cries of "divide" greeted the hon. and learned gentleman's willingness to withdraw his motion. He had been only too successful in his arguments, and was appalled at his triumph. A great commercial authority, the lamented Mr. Ricardo, declared that he had never known the House more unanimous in any debate within his recollection. A dozen other M.P.'s joined Mr. Ricardo in protesting against the withdrawal of a reasonable resolution, on which the House was agreed, because an Attorney-General had promised that the question should be seriously considered by the Government. So the resolution was literally taken out of the hands of the hon. and learned mover, and carried in spite of him and against the Government. It did not surprise any one when, after a decent interval, this gentleman received a silk gown. But it did astonish a good many M.P.'s a session afterwards to hear him enter upon an elaborate defence of abstract resolutions, taking credit, at the same time, for his own, and complaining of the readiness of the Government on such occasions to "come in at the death and bag the game." The hon. and learned gentleman began after this to be talked of for the next Solicitor-Generalship. He has not belied the promise of his early career, yet a dozen times the prize has evaded his outstretched hand. He has been rather too Ministerial for a good many of his constituents, and a little grumbling has now and then been heard. But he has been patient inside and outside St. Stephen's. He has waited well. He took anything in his way, was made Judge Advocate of the fleet and counsel to the Admiralty. He drew up resolutions on the defeat of the Paper Duty Abolition Bill, declaring that the Lords had committed a breach of constitutional usage, and had encroached on the privileges of the Commons, but allowed Lord Palmerston to take the matter out of his hands. He has volunteered speeches in defence of the Government when it has been hard pressed. He now reaps the reward of his patience. At the first levee he will go to Court as Solicitor-General. He will receive the honour of knighthood. His voice may be heard more frequently in the courts of Law, and in due time Sir Robert Porrett

Collier will doubtless make a very respectable puisne judge. It is one of the scandals of our party system of government, that the highest judicial prizes—the "cushions," as they are called, of our common law courts,—are not awarded to the highest judicial eminence, but are left to be scrambled and competed for in the arena of the House of Commons. Lord Palmerston deserves great praise for having so often gone out of the House of Commons to find the fittest judges, regardless of anything but merit and learning. Would not a Prime Minister also deserve well of his country who should break through the legal etiquette which gives the Attorney-General a claim to be Lord Chief Justice or Chief Baron, and promote occasionally to a vacant "cushion" the most able, learned, and impartial among the puisne judges?

About the same time that Mr. Collier was so seriously alarmed at the Frankenstein he had created, and just after he had deprecated the passing of his own resolution, an hon. and learned serjeant, sitting on the same benches, considerably his senior, became involved in a sharp dispute with the First Minister of the Crown. The Irish members brought in a Tenants' Compensation Bill which the Government tried to lick into shape. This hon. and learned serjeant made a violent personal attack upon Lord Palmerston, declaring that the Government were not giving a *bond fide* support to the bill. Our Noble Viscount replied with more spirit and indignation than he had manifested during the whole of the session, and said that if Irish members objected to the reasonable amendments he proposed it could only be because they were afraid of losing a hustings' grievance. The hon. and learned serjeant retorted still more angrily, and Palmerston was even more severe in his rejoinder. The Irish members were furious, and it is doubtful whether the rupture has ever since been healed. They declared that they would vote against the Ministry on any pretext. The Government, on their part, hinted that they meant to carry the Irish Tenants' Compensation Bill into the Lords in defiance of the learned serjeant and his party of malcontents; while English and Scotch M.P.'s, with more reason, doubted whether a measure of this kind, abandoned by its authors, and not very enthusiastically supported by the Government, would weather the opposition of Irish landlords in the Upper House.

A personal squabble with a Prime Minister is not a thing to be looked back upon with any complacency by a lawyer who has his way to make. So, when an occasion arose on which the hon. and learned serjeant could make the *amende*, he was not slow in availing himself of it. When the Opposition followed Mr. White-side in his disastrous move upon Kars, Sir E. Bulwer Lytton and the learned serjeant rose late at night at the same moment—the former to move the adjournment, and the latter to make his peace with the First Minister. The great novelist gave way, and the learned serjeant, who has the voice of a Stentor, volunteered an opinion, not upon Kars, but upon the treaty of peace with Russia (just published, but not then before Parliament), which derived some importance from its reception by the House. He said, "The noble lord (Palmerston) has prosecuted with the utmost vigour, and to a most glorious and successful termination, the war in which this country has been engaged. The noble lord has concluded that war by what will, no doubt, be declared by this House to be a safe and honourable peace." This assertion was made in tones which seemed to invite contradiction. The Conservative benches were at that moment thoroughly out of humour, and were just in the temper when hon. members cry "Oh!" to anything debatable. Yet, although the learned serjeant's declaration was greeted with loud cheers by the Ministerial benches, not a single cry of "Oh!" was heard from any part of the House. There was not even a murmur of dissent, however slight. The Opposition had not arranged its policy, and was taken somewhat unawares. Silence was taken for assent and approval, and every one felt that the learned serjeant had rendered the Government an essential service. During the rest of his career he gave the Premier no serious cause for complaint. But at the last general election, Ministerial proclivities and possible Ministerial advancement were no recommendation to the favour of an Irish constituency, and the electors of Kilkenny deprived of his seat a member who would have served them well, and who had, notwithstanding, some claims on the Government. Westminster Hall, we are told, regards Mr. Serjeant Shee as at least as good a lawyer as Mr. Justice Mellor. But the latter learned judge was never involved in a squabble with the head of the Government, and preserved his seat until the moment of his elevation to the bench. These little matters go for something even in days of political purism, and Mr. Serjeant Shee must bide his time, and wait a little longer.

An Attorney-General seems to have the ball in his own hands.



He is justified in almost resenting the offer of a puisne judgeship, as something quite below his pretensions. Yet, after refusing half a dozen puisne judgeships, one Attorney-General is thought to have some ground for complaint if a seat in the Divorce Court at the same salary is offered to any one else. Another may go down to a nomination borough and loftily patronize his First Minister. He may call upon all men to witness how necessary he is to the Government. He may glory in expressing high-flying views in Church and State, and may look down from the loftiest altitude on the pro-ballot and anti-Church-rate members of the Ministry. Another Attorney-General may join in an intrigue against a leading member of the Cabinet, and may be so far successful as to obtain a lord justiceship or a chief justiceship. But unless he goes straight from the Lower House to the woolsack he must make no enemies if he covets the Great Seal, or if he wishes to hold it for a prolonged term. Do we not all remember a certain "cabal," as Lord John's friends called it, amongst the subordinate members of the first Palmerston Government, which led to Lord John's enforced resignation after the Cabinet had determined to stand or fall by the great Whig Minister? The Attorney-General of that day owed his first preferment to Lord John. The cause of his promotion to the Solicitor-Generalship was his speech in defence of Lord Palmerston in the Don Pacifico affair; but Lord John was then Prime Minister, and Lord John also made him Attorney-General. He was therefore under the deepest possible personal obligations to Lord John. But at the period of which we speak our Noble Viscount was First Minister, and Lord John was under a cloud in regard to his mission to Vienna. The Attorney-General had made an apology or excuse in debate for Lord John, which the latter emphatically refused to accept for himself, and he advised Lord Palmerston to refuse it also. Here was a fine opportunity for one of Mr. Bright's sledge-hammer hits, and the blow fell with terrible effect on the horsehair. "I have observed for myself (said Mr. Bright) and others have observed, that these great lawyers don't have all their wits about them unless they are engaged in their own sphere, and have a fee absolutely written on the back of the brief." Mr. Bright then denounced the cabal. Where, he asked, did the subordinate members of the Government meet? Was it upstairs or downstairs, or in the cellar sacred to Guy Fawkes, or was it in a sewer? For there it certainly should have been if it were intended that the locality should harmonize with the objects of the meeting. The House was by this time in a roar. Lord John, we remember, seemed agreeably surprised at this diversion in his favour. He shifted his legs, turned round towards Mr. Bright, and made no attempt to disguise his delight at the allusion to the sewer. Round went the sledge-hammer again, wielded by those vigorous arms; and then, after a moment's pause, with distance neatly measured, it came down full upon the head of the Attorney-General: "I am told there were civilians there and lawyers—civilians trembling for their places, lawyers in terror lest the death of some judge should find them sitting on the opposition side of the House." The laughter and cheering were now general, and the Tory lawyers were beside themselves with joy. Up went the hammer again, for the wrath of the athlete who wielded it was unsated. This time it came down with the *coup de grace*: "Here we have men who owe to the patronage and favour of the noble lord their partial emergence from parliamentary obscurity, and they have joined in this disreputable and contemptible cabal against him." The House rang with an unusual cheer, and Lord John probably thought himself fully avenged. The death of a Chief-Justice found this honourable and learned gentleman sitting on the right side of the House, and he was promoted to the vacant cushion. The Great Seal, however, is so splendid a prize, that there are always two or three judges, in addition to the Attorney-General of the day, who have ambition enough to desire it, and worldly wisdom enough to urge their claims in the proper quarter. When Lord Campbell died, Sir R. Bethell's pretensions to succeed him on the woolsack were not to be overlooked. Yet Lord Chancellors are politicians as well as lawyers; and as the last Chancellor was taken from the Queen's Bench, why not his successor? The Attorney-General of our story had succeeded Lord Campbell in the Queen's Bench. What if he had hopes of succeeding him on the woolsack? If any such expectations were entertained by that learned judge or his friends, a recollection of that "cabal" should have taught them moderation and wisdom. The Minister under a cloud in 1855 was, in 1861, as now, the *alter ego* of the head of the Government, and had a claim to be consulted in the choice of the new Lord Chancellor. To read the book of fate is only given, among mortals, to Zadkiel; but sufficient has been said to show the thorny and intricate paths which sometimes lie in the way of lawyers in the House of Commons.

## THE FUTURE OF SOCIETY.

THE future of society is a topic that seems to make most people grave. The feeling that old ideas are wearing out gradually, and that the world is changing faster than we could wish, is common, we may well suppose, to every generation. It is true that at particular epochs in history the sense of disruption and of catastrophe comes with more than ordinary influence upon all reflective minds. This is the necessary result of great crises, either in morals, or religion, or politics. Old things are dying away, and men do not see what is to take their place. They have an instinctive consciousness that society will still be kept up; but they believe that it will have to maintain itself without its present props and foundations, and that, without these, the finer and nobler part of the social bond must degenerate and decay. Just at present it is tolerably apparent to most observers that the European world is passing into a new condition or phase, the boundary between which and its predecessors is more strongly marked than many of the boundary lines that separate one chapter of the world's history from the next. Dr. Arnold, some years ago, looking round him on the state of society and civilization in his own day, frankly declared that he believed the regenerating forces of both were already exhausted, and that it was difficult to know from what quarter to expect a healthy organic renovation of them. So strong an assertion is, in one point of view, curious enough. If Dr. Arnold had lived a few years longer, he would not have been at a loss how to put his finger upon that part of society where the hidden forces of the future are to be found. Even in England—which is, of all countries, the most happily Conservative—during the last ten years, a considerable change has taken place. A new class of thinkers seems to be springing up about us who are not connected by any powerful link with the classical traditions of the Past. Until the French Revolution the vital impulses or shocks that had been given to civilization had come from without; and it had been reserved for a nomad race, or an enthusiast, or a conqueror, to break up one epoch, and out of its ruins to lay the foundations for another. The fertile womb of Asia may have been by this time exhausted, and the social organization of Europe in the West may never again be threatened by a barbarous invader. It is from within and not from without that we may expect volcanic movement and upheavings. Wherever we turn our eyes in Europe, we see a dark promise of change and disturbance. In politics, the generations that come after our own will have to deal with restless and no longer ignorant masses at home; and with forces as new and as dangerous abroad. The outworks of religion itself appear to be rudely threatened; and if this country is destined to go through the fiery ordeal that has been ordained for the greater part of the Continent, most minds will reasonably fear for the moral and social consequences that may be expected to ensue. Apart from religion there are many great ideas which religion helps to support, and without which the world would be a blank. The chastity of women and personal honour in our pecuniary transactions are two of the most important. If we look at France and Italy on the one hand, and America upon the other, can it be said that these two ideas are impregnable against all attack? It may be said, indeed, that these ideas contain so much of what is imperishably true for men and women in all time, that they cannot be uprooted from any soil in which they have once been planted. There is, however, nothing in the history of the world that warrants us in assuming either that nations do not degenerate, or that great moral truths may not be extirpated or overwhelmed. The maxim that Truth is great and will prevail, is only sound when we take a wide view of the whole scope of the world's history; and is far from holding good with respect to this or that age, or this or that country. Truth, so far from being always victorious, is as often as not beaten down. Her victories sometimes are Cadmean victories, and cost her as much as they are worth. Oftener still she has no victories at all to boast of, and if it were not for Hope—her consoler and comforter—Truth would fare badly in a rough and disappointing world.

Though the prospect of the future of society is, therefore, in some respects a clouded one, there are nevertheless several reflections which tend to give it a very different appearance. One of the most important things to be remembered is, that the evils of the coming state of society lie upon the surface; while the latent medicine, or the counteracting cause that is destined to heal those evils, is not yet perceptible to the eye. Society is being renovated by certain new forces, almost all of which are in a very crude condition, and have not yet been brought under the operation of social law. It is not fair to judge of the new compound, suddenly produced, as if it were doomed to remain raw and unleavened for ever, or even for many years. Perhaps the most remarkable example of the way in

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which the new forces of which we have spoken are disciplined and corrected is to be seen in the history of France since the end of the last century. When the old French monarchy was destroyed, everybody thought that the end of the world so far as France was concerned was come. Events have shown that the revolution in question, with all its concomitant horrors, has been a great blessing in the main both to France and Europe. In the long run, the ideas of law and order have been the gainers. Property and life are secure and inviolable; the masses are happy; commerce is developing itself; and the abuses that are attributable to the Empire are infinitesimal, indeed, when we compare them with the abuses of the *ancien régime* of the eighteenth century. If we turn to the political advance of Radicalism in England, and the growing power of the lower classes, the first blush and aspect of the case will seem discouraging to most educated people. However sanguine the democratic philosopher may be of the coming glories of our common human nature, he is compelled to acknowledge that, as yet, mobs are neither wise nor just. Sycophants and demagogues rise to the surface of the great democratic waters, and scare wiser men away. Metropolitan constituencies and parish vestries seem to be tribunals which refined and cultivated natures shrink from, and detest. The violence, the noise, the hasty judgments, the irrational antipathies, the equally irrational sympathies of such democratic and unfastidious bodies, irritate and offend the taste. This is one view, and a most natural view, of the whole question. There is, however, another side of it which ought to present itself with perhaps equal force—which is, that this new democratic life, however disagreeable, cannot be put down; and that in the approaching centuries we are likely rather to have more of it than less. The only practical way of looking at it is, therefore, to inquire what correctives can be applied, and what kind of correctives society, as it progresses, will probably create for itself. Viewed in its present state, nothing could well appear less lovely than democracy. But it is right and prudent to remember that the democratic infusion into our manners and institutions, which at present we are so much inclined to lament, will in time become classical. The roughness and rudeness of the edifice wears off with time. America seems vulgar and commonplace to-day. But we want a prophet's eye to tell us what America may be in a few hundred years. The truth is, that civilization never was more fitly described than when a great historical character called it the ebb and the flow of a tide. It is always advancing and retreating, and its very retreat is part of its advance. It may be said of the world that "*Il recule pour mieux sauter.*" The raw material with which it feeds itself appears at first so vulgar and so unsatisfactory, that we cannot but believe that the only process going on is a process of decay. We might as well, we think, relapse into barbarism at once, as have all that is refined and noble and honourable overwhelmed by the opening of the social floodgates. But we forget that it is by these very periodical fits of barbarism that the world renews its strength, and lays up fuel for the replenishing of its vital heat. The time will come when that new material will be subjected in its turn to the same process that the old has undergone already; and the entire mass, welded together indissolubly, will form a compound as orderly and far more powerful than that which seems at present to be breaking up. The time of this perfection may seem far off; but it is a time towards which faith in the world and the providential government of the world will not fail to look.

Nor can we doubt when we look backwards into the Past, that the world has in itself an unlimited power of producing the ideas that are to be the salt and savour of each new social or political epoch. No idea ever dies that does not contain in itself some seeds of immortality. Each lives again, and rises to a fresh existence in the successor to which it has given birth. Thus there is within the very heart of society a fountain of unceasing strength and life. The world renews itself by generating from time to time new thoughts, which in their turn regenerate the world. The Maker and Disposer of all has given the universe this inherent power of self-culture and of self-renewal. Those who insist upon taking a gloomy view of the future, are bound, therefore, to show that the order of nature that has till now prevailed will in future be reversed. According to our past experience the discovery of new material for society and civilization has uniformly contributed fresh ideas upon which the ensuing ages have been fed. It is easy to see why this is the case. The additional elements that have been brought in bring with them not merely new modes of thought, but new requirements, wants, and social conditions. Civilization, says Guizot, is a compromise between contending forces. As each new force appears upon the stage it destroys, to a certain extent, the old compromise that it finds, and introduces together with itself the materials for a newer and later compromise. The Present

may be destructive to the Past, but it is constructive of a Future of its own. Nor is there any real reason to believe that the future ideas of society, though different, will be less fertile of results than those of the present day. They will always be strong enough to supply principles for action, for self-sacrifice, for self-devotion; and to work together with the instinctive desire for advancement and improvement which God has given to mankind.

#### BALLOON EXERCISE.

WHEN the Princess La Tour d'Auvergne, inspired by a sudden desire for sensations, got the other day into M. Nadar's monster balloon just before it ascended, she is said to have telegraphed home to her friends the following message:—"Do not sit up for me. I shall not return to night. Perhaps not to-morrow night. Perhaps never." Sensation balloons are probably the very things most suited to fill a certain void in French life. Veteran *aéronauts* assert that when once the disagreeable feeling of motion is completely overcome, the pleasure of voyaging through the air and above the clouds is one that cannot adequately be imagined from below. There are two things in it that all Frenchmen would thoroughly appreciate. In the first place, there is excitement. In the second place, there is no fatigue. With an Englishman the two are inseparable. Hunting, shooting, fishing, climbing, all bring with them a certain amount of physical exertion coupled with the excitement. An Englishman's physical strength is adapted for the rough and enjoyable life of sporting and mountaineering. Frenchmen as a nation have perhaps keener powers of appreciating pleasure and pain than ourselves; but they seem incapable of standing against fatigue. They are not thoroughly trained and inured to it when young; and it may be that differences of climate and of food make it impossible for them to bear what natives of this country so much enjoy. But there is no doubt that it is not from love of security or from want of courage that their enjoyments are less full of hardship and endurance. They have the nerves of heroes but the sinews and thews of women. Sensation balloons seem accordingly an amusement providentially invented for so excitable a race.

When you have got into M. Nadar's balloon, and let go the ropes, there is nothing to be done until you come down again, except to wonder whether you ever will come down alive. Balloons never jib; and never pull your arms off. They do not miss fire; they do not require you to run. The best balloon in the world may be enjoyed sitting, and the *aéronaut* has all the privileges of the Alpine Club without any of the pain of using his legs. It is even possible to take balloon exercise in conjunction with a cigar between the teeth. When balloons give such delights as these, combined with a pleasurable sense of insecurity, no wonder Frenchmen and Frenchwomen easily fall a prey to a passion for ballooning. It is a great thing to have fresh air, fine scenery, and danger together, and all the while to be able to sit doing nothing. It is not astonishing, then, that when the Princess La Tour d'Auvergne, in driving to the Bois de Boulogne, saw M. Nadar finally preparing for his start, her spirit was fired within her. She at once took her seat within the ropes, and to all his representations valiantly replied: "Retire, monsieur, to your post; I will remain at mine." If ever the summit of the Himalayas is scaled, it will be by some muscular and fanatical young Englishman, fresh from the University, whose wind is sound, whose legs are of adamant, and who has just come from reading for his class. But a successful voyage to the moon must be, whenever the hour strikes, entirely a French affair. It will be performed before the eyes of the French nation, with flags waving, and to the sound of cannon; while the French Emperor will watch the proceedings with enthusiasm from horseback at Fontainebleau.

There is something exceedingly amusing in the eagerness with which all France, for thirty-six hours, has fixed its eyes upon M. Nadar and his balloon. It was the national sensation of the day; and whoever took part in the performances naturally felt that he was, for the time, becoming a national character. The French admire daring of all kinds; and whenever a daring act is being done, give a theatrical character to the whole scene by gathering round and performing the functions of an audience. Blondin in England was a spectacle worth one shilling—and nothing more. People paid their money to go and see him; some from mere curiosity and some from a nervous and morbid desire to see if he would fall. Had he gone earlier to Paris, before the fame of his exploits was becoming common and ordinary, his achievements, like those of M. Nadar, might have taken the form of a species of national ceremony. Perhaps he might have been wearing the ribbon of the Legion of Honour, as M. Nadar may



wear it yet. The French would have crowded to look at him, not so much in the American spirit of sensation hunters as in the temper of hero-worshippers. They would have said he was a brave man, with the heart of a lion; and if he had accidentally fallen and dashed himself to pieces, Napoleon III. might possibly have written with his own hand a consolatory letter to his wife. As representative of the French people, it was impossible but that the Emperor should pay M. Nadar the compliment of viewing his ascent. His presence on such occasions, and his interest in such doings, take the same hold on the French that one of the Queen's gentle and humane letters do upon the English nation. When the Female Blondin was killed at Birmingham in the middle of her performance, Queen Victoria won the sympathies of the people by sending a strong and sensible message to the authorities of the place. Were M. Nadar to die to-morrow from the effects of his recent accident, the Emperor Napoleon would achieve equal popularity by announcing it as his opinion that M. Nadar was a true son of France, and had perished in the path of glory.

It is one of the most salient facts in the history of ballooning that accidents deter nobody. The injuries that M. Nadar has received will probably not damp the ardour of that intrepid traveller in air, or quench his confidence in the *Géant*, any more than a broken neck out hunting puts an end to the exploits of a hunt. There is no reason why each young Frenchman of fashion, who now apes English manners by driving himself and tiger up and down the Champs Elysées, might not help himself to a more original and an equally dashing occupation by setting up his own balloon. The French papers a few weeks ago were full of a strange story, which, if true, shows the uses to which an inventive foreigner may put a balloon. According to their account two gentlemen at Constantinople having quarrelled, went up in two balloons with rifles in their hands, and each shot at the balloon of his antagonist till a hole in one brought it tumbling to the ground. So novel a description of combat might be a pleasing variety in the monotonous life of the heroes of the Jockey Club. The most celebrated *aéronaut* of the last generation used frequently in conversation to predict that we should soon come to private balloons even in England; and the amusement is one still more fitted for our neighbours across the Channel. There is an Alpine Club in England; why should there not be a Balloon Club in France? The danger in each case would be equally inconsiderable when measured by the real keenness of the sensation. If M. Alexandre Dumas would devote his pen to the task of creating an enthusiasm in this direction, the thing would soon be accomplished. The Princess La Tour D'Auvergne has already given a stimulus to the pursuit of atmospheric exercise under difficulties, which will not be thrown away upon the *jeunesse dorée*. She ought, therefore, at once to be the founder of that institution which the wants of French society demand, and which the intrepidity of the future is sure sooner or later to supply.

Whatever be the result upon the habits and modes of life of the exquisites of Paris, M. Nadar's ballooning on a gigantic scale can hardly be without its influence on French literature and French fiction. An enormous field is at once opened up for the imagination of the feuilletonists. Henceforward there will be a new passion by the gratification of which the young heroes of the Paris novels may break at once their mother's and their mistress's heart. The balloon—if it is well launched in fashionable life—may even figure in an opera. It will be as much a godsend to M. Verdi as to the younger Dumas. Choruses will be composed by the former, descriptive of the car in all stages of its progress, from the first ascent in sunshine to the last descent in a thunderstorm; and if all other incidents fail, M. Dumas may allow his next *Traviata* to die slowly sitting in a parachute. The age demands incident. Paris above all places in the world demands incident. Love in a balloon will be a subject worthy at once of Paris and of the best Parisian novelists. Nor will M. Michelet's pen be silent. Last of all he will pourtray the balloon as it is seen by the eyes of the author of "*La Mer*," beaming with life and vivacity and motion, and longing to expand itself into infinity.

#### LORD CARNARVON ON PRISON DISCIPLINE.

LAST winter, from the terror created by a spasmodic outbreak of crimes of robbery with violence, the system of "pampering prisoners" called forth much indignation. The towering mountain has resulted to all intents and purposes in the production of a very ridiculous mouse. We have heard of breaking a butterfly on the wheel; but we have here an inverse example of inadequate means being brought to bear on a particular object. The gigantic and formidable garotter has been played upon with a very small syringe

indeed. The Royal Commission, pretentiously as its advent was paraded, did scarcely anything. The Irish system, as contrasted with our scheme of convict management, was discreetly discussed, and Sir Alexander Cockburn was afforded an opportunity for giving one more illustration of wisdom crying in the street and no man regarding it. The conclusions of the Commission were nevertheless singularly barren and jejune; and beyond some vague generalities as to the expediency of having a little less meat, a little more transportation, and a little more flogging, the imperial cause of penal discipline took very little by the motion made in its behalf. Mr. Adderley's Corporal Punishment Bill was certainly something tangible and straightforward. Its provisions were fairly argued, and it became law. We must wait, however, for the winter assizes, and a plentiful crop of convictions for robberies accompanied by outrage, to see whether the judges will be willing to avail themselves of the exceptional means of coercion placed at their command by Mr. Adderley. There exists among our high judicial functionaries a laudable reluctance to aggravate the penal inflictions of any statute, but granting a general desire on the part of the bench to deliver the garotters over to the tormentors, we must resign ourselves to the delay of some years, and perhaps of a whole generation, before it can be distinctly ascertained whether the brawny young ruffian who was visited with fifty lashes for strangling or breaking the jaw of the victim whom he had plundered, has been morally benefited by his statutory castigation. Nor, again, is the unpleasant fact to be overlooked, that all criminals are not garotters; that poachers, and vagrants, and pickpockets, and receivers of stolen goods, and swindlers, and perjurers, do sometimes manage to get into gaol as well as the midnight marauders, and stand in as great a need of systematic discipline and management.

The Earl of Carnarvon, however, appears to think that, so far as the county of Hants is concerned, he has entirely settled the question of prison discipline. The startling revelations made by Lord Carnarvon on the subject of "pampering" in Winchester Gaol will be fresh in the remembrance of the public. When honest and rate-paying and God-fearing society heard that prisoners in this gaol were actually provided with footstools, they lost all patience. It was at once, although somewhat impulsively, assumed that the diet-table contained such items as haunch of venison and clear turtle; that the incarnate rogues slept on eider-down and attended morning chapel in brocaded dressing-gowns; that Mr. Truefitt was *coiffeur* in ordinary to the prison; and that the chaplain was authorized to enter upon a four-guinea subscription at Mudie's. A committee of the Hampshire magistrates, acting independently of the usual visiting justices, was empowered to take evidence, and to report upon the state of the gaol, and on such reforms as were thought to be most needed. This report has just been made public. The recommendations submitted to the magistracy of Hants are understood to be in great part the work of Lord Carnarvon; but the whole document seems as yet to have been productive rather of acrimonious discussion than of that charming unanimity of feeling which should properly reign among the sages at a county Wittenagemote. The visiting justices feel aggrieved that their independent brethren did not deign to confer with them; while Lord Henry Cholmondeley, who has held the office of chairman of quarter sessions for the last thirteen or fourteen years, very candidly expresses his opinion that he might as well resign and allow the Earl of Carnarvon to take his place.

We cannot say that the Carnarvon panacea is very new, or very extensive, or, indeed, a panacea or a specific at all, or anything but a crude and undigested plan for making prisoners uncomfortable without offering any reasonable hope of making them better. We are unable to discern any particular rays of genius in the proposal to diminish the quantum of sleep from ten to eight hours, to deprive the prisoners virtually of the use of books, and to introduce in a civil prison the cruel, useless, and galling punishment of shot drill—that is to say, of compelling a man to pick up, in a certain posture and in a given time, so many shot, carry them to another part of the yard, and there, also at certain words of command, deposit them in symmetrical piles. We dare say that the drill-sergeant who discovered this shot torture thought he had hit upon a remarkably ingenious device; but the real merit of the invention belongs to the old commodore who instructed his sailors how to make "devil's dumplings," by smashing beef bones with twenty-four pound shot, first impressing upon them the necessity of cleaning the shot well with "spittle and fresh oakum." The Dutch, also, are said to have had, at one period, a remarkably cunning way of tormenting a lazy and refractory prisoner. They put him into a cell in which there was a pump, and if he neglected to pump with might and main, the water flowed into the cell, and



drowned him. When John Howard visited the House of Correction at Amsterdam, he asked to see this pumping engine of agony; but the regent of the prison "thanked God that for upwards of a century they had not had recourse to any mode of punishment so barbarous." Shot-drill may be barely endurable in military prisons; for—we say it without the slightest wish to disparage our gallant defenders—soldiers are more used to galling and humiliating torture than civilians. The ordinary "punishment drill" of parading the barrack yard in heavy marching order, with knapsack and kit, seems to civilians a most brutal infliction; yet it is daily suffered, and for apparently venial offences, by soldiers.

On the principle *fas est ab hoste doceri*, the framers of the Winchester report have borrowed from their late enemy, Sir Joshua Jebb, a plan for making the prisoners sleep on plank beds in lieu of the hammocks now in use. When poor Sir Joshua went down on his great cat-o'-nine-tails' expedition to quell the mutiny at St. Mary's prison, one of his first steps was to turn the convicts summarily out of their cells and make them sleep on planks laid in the washhouse. Now, we have no doubt that this temporary deprivation of comfort had at the moment most salutary effects on the recalcitrant; but we submit that the plank bed, as a permanent institution, would be practically no punishment at all. At the great French *bagnes* many thousand convicts have for many hundred years been sleeping on wooden inclined planes, with wooden logs for pillows; but their morals, to judge from the alacrity with which the French Government have been clearing out the *bagnes* and shipping off the *forçats* to Cayenne, do not seem to have benefited to any considerable extent by the plank beds. The truth is, a man grows just as accustomed to hard sleeping as to soft. It is merely a question of habit. A Highland grazier will make a very comfortable bed on the heather in an autumnal night, with a plaid drawn over him. The judges revolt at a perpetuity of lolling on soft benches, and take bits of board down to Westminster to sit upon. A feather bed would have been intolerable to the first Napoleon or to the late Duke of Wellington. The way to make the plank bed useful as a means of discipline is to employ it as the exception and not as the rule. If a man misbehaves himself, take away his bed. A night's lodging on the floor will bring certain arguments home to his bones which may possibly lead him to a better frame of mind. "To be deprived of his bed and gas" was a favourite sentence with the notorious Austin of Birmingham Gaol. Unfortunately, Mr. Austin, whose great zeal and firmness would have rendered him invaluable to the new school of "the rough" disciplinarians, did not stop at pulling prisoners' beds from under them. He throttled them in "punishment jackets," and crammed their mouths full of salt, and was absolutely tried and convicted on sundry charges of atrocious cruelty. In these days he would surely have been rewarded and not punished; but it was his fate to flourish in an unregenerate age of philanthropy.

The question of Dietary is the last and the most important in the Carnarvon project; but we are constrained to admit our inability to discern that the alterations suggested by Lord Carnarvon and his colleagues are calculated to bring about any marked ameliorations in convict discipline. Most readers of Mr. Dickens's works will remember that, when insanity was suggested as the predisposing cause of the insubordination of Oliver Twist, the enlightened Mr. Bumble uttered this remarkable dictum: "It is 'nt madness, ma'am, it's meat!" Now the Carnarvon school of disciplinarians, arguing from the one and undeniable fact that the convicts at Portland, Dartmoor, and Chatham, were habitually too highly fed and too lightly worked, have immediately jumped at the conclusion that "meat" is at the bottom of all the evils which criminal flesh is heir to; and that county prisoners (many of whom are confined for trifling offences) must necessarily wax fat and kick if any animal food be bestowed upon them. The report points out that in the military prisons no meat is given until fifty-seven days' imprisonment have been endured, and that in Scotland it is only in the form of soup that the convicts confined for long terms are permitted to taste meat. There is, we apprehend, a vital error in the dogma that prisoners sentenced to long periods of confinement should be *always* more highly dieted than those whose sentences are brief. In the first place, the long-term man is generally the bigger rascal, and deserves less indulgence; in the next, a prisoner may be trained to accustom himself and to thrive upon extremely spare diet. The first few months of a monastic novitiate are necessarily the most trying; nay, the postulant is frequently forbidden to undergo all the fasting and maceration of the house before he has become, so to speak, acclimatised to abstinence and pain. In the South American nunneries there is the "first whip," the "second whip," and the "third whip," and

the novice proceeds by stages from tickling herself with a few strands of whipcord to goring her shoulders with hempen thongs full of blood knots. The dogmatist, however, would take a fellow fresh from a life of high feeding and licence, and plunge him at once into a cold bath of semi-starvation. Any rational doctor will tell us that a common mode of treatment with a patient suffering from *delirium tremens* is to give him at first doses of brandy every four hours, and then to bring him down to the pump by degrees. It is, moreover, notorious that among the criminal classes it is by no means unfrequent for a man to commit such a crime as will insure him a long sentence merely for the sake of obtaining a higher diet. A vagrant, for instance, will often prefer four years' penal servitude for setting fire to a rick to fourteen days' hard labour for smashing a lamp. The Hampshire dogmatists, however, would appear desirous of banishing meat altogether from the criminal bill of fare. They have foregathered with a certain Dr. Lyford, who thinks he can frame a sufficiently nutritious dietary from farinaceous and vegetable ingredients, if only a trifling modicum of cheese be thrown in. It is hinted, however, that Dr. Lyford is but a recent convert to the legumino-caseous theory, and that not so long since he forswore cheese, and was all for meat. It is unfortunate for the Hampshire diet philosophers, that almost concurrently with the publication of their report, Mr. Perry, the Inspector of Prisons for the Southern District, should have advised the Home Secretary to withhold his sanction from the amended prison dietary just framed by the Middlesex justices, basing his advice on the conviction that the proposed scale of rations was insufficient to support life, and that its adoption would lead to the most dreadful forms of cutaneous and glandular diseases among the prisoners. Thus, we are afraid that the Carnarvon panacea is not precisely the *dernier mot* of the convict question. Lord Carnarvon is a most respectable nobleman, who, in an epoch when all young noblemen are expected to do something, has commendably devoted himself to the study of prison economics; but he, and a great many more of us, are but wandering in a labyrinth, and weary years of fresh endeavour and trying back may be necessary before the real clue that is to guide us into the light is found.

#### OLD STATESMEN.

It is quite impossible to define the precise conditions of longevity; but statesmanship certainly seems to have a very happy effect on the vitality of those who profess it. The venerable peer who was carried to his grave last Saturday was only one among many instances of aged men still exercising an influence on the politics of the day, though their career had commenced in a different epoch, and under circumstances which had since grown obsolete. Lord Lyndhurst was a connecting link between the era of the first French Revolution and the era of railways and electric telegraphs—between the Parliament of Chatham, Pitt, Fox, and Burke, and the Parliament of Lord Derby, Gladstone, Cobden, and Bright. But he was not the only one. Statesmanship seems to have a power of conserving the forces of its followers, equalled, perhaps, by nothing but the law. The law-makers and the law-administrators are alike famous for their prodigious capacity of living; and as the two employments very frequently go together (in the case of Lyndhurst himself, for instance, as well as in that of Brougham), we may attribute the result to the same or similar causes. Coke was eighty-four, Mansfield eighty-eight. The fact is, that nothing preserves life so much as a strong interest in life. Dull men commonly go out from a species of inanition, as soon as the mere stimulus of physical existence has exhausted itself. The very poor sometimes continue to vegetate in workhouses or in wretched garrets to an amazing age; but the comfortable tradesman who has secured an independence by sixty, and then retires to a semi-rural "box" and vacuity, seldom gets beyond his seventieth year. He has no hooks with which to grapple himself to life, and slides out of existence for sheer want of anything to cling by. The weary round of days that are all like one another, and all profitless, first destroys the mental elasticity and then extinguishes the animal forces. If the retired linendraper takes to house-purchasing, or speculations in railways or on the Stock Exchange, he may sight eighty, for he has then a stake in the future—a something to look forward to and to strain after with all the vigour of his mind; but cultivating cucumbers in a patch of garden-ground, and occasional wrangling with parish officials in vestry meeting assembled, are not sufficient excitements to counteract the creeping lethargy of years. Even literary men are not remarkable for extraordinary longevity. They generally retain a youthful freshness of mind to the last, yet somehow they do not fence off the final blow so long as statesmen



and lawyers. When the literary man gets old, he frequently becomes a recluse—a dreamer among his books and his visionary plans of new works to be executed “one of these days.” He ceases to take an active part in life; and it is *activity* of intellect, rather than placidity, that keeps a man going. Lord Palmerston, who completed his seventy-ninth year on Tuesday, and who, if any man can, may be taken as a thorough type of the working statesman, is still the gay, buoyant, ever-youthful hero of debate, because of his active interest and participation in the affairs of the time. Leigh Hunt, who was born the day before Palmerston, and who may stand as a perfect specimen of the pure literary man, fell short of seventy-five, though his theoretical interest in all kinds of questions was considerable. Of the Lake poets and essayists, Wordsworth was the only one who died really old. Rogers—to speak of another set of authors—lived to be ninety-two; but then Rogers was a man abroad in society, and very little of a dreamer by the Lethean streams of Helicon. Walter Savage Landor, still surviving at nearly ninety, is a case against us; but he is conspicuous as an exception. Goethe and Humboldt, in their eighty-fifth year, showed however no diminution of their mental vigour; and Hobbes went on writing politics, philosophy, and poetry, up to his ninety-second year, in which he died.

Intellectual wrestling, or golf-playing, seems to be the greatest aid to length of years that we can identify as such. The statesman is “always in a triumph or a fight;” and where this does not exhaust the system (as it does in the physically feeble), it seems actually to stimulate, intensify, and prolong the secret energies of being. There are measures to be carried, or to be defeated, on the success or failure of which the man has set his heart; there is a party to be served, and another party to be outwitted and outmanœuvred, or met openly in the lists. “Shall this dearly cherished object fail for want of trying? Shall that other succeed because I, a party leader whom my party can’t well do without, choose lazily to give up the battle, and slink away to my arm-chair and slippers? The fight is still proceeding; the enemy is strong, and threatens to outflank us; is this a time for rest?” These are considerations which rally all the forces of life, as the sound of the pibroch is said to rally the Highland regiments whenever for a moment they are driven back and disheartened. The old statesman continues to live because he has a motive for living, or rather many motives, which will not suffer him to stagnate. The mere desire to live is much; but there must be a specific object to live for—something in the future whereon our gaze is earnestly fixed—something towards which we direct all the capacities of the soul. This is more the case with lawyers and statesmen than with any other class. Bishops often live to an extreme age; but they are the statesmen of the ecclesiastical world, and are kept alive by precisely the same influences. The Bishop of Exeter is now eighty-six, and bids fair to rival Lord Lyndhurst in length of days. It is sometimes the same with great soldiers and sailors. Lord Combermere, who must be ninety or more—who was an officer in the British army when Robespierre was heading the Reign of Terror and a cavalry general as far back as the Peninsular war—has been in the thick of affairs all his life, and therefore comes within the conditions to which we are alluding. The service of the State, in some capacity or other, seems to be your true *elixir vitae*. Nestor, we are persuaded, was a myth, embodying the idea that to be a prime minister, or a lord chancellor, or a bishop, or a field-marshal, or in some other way a leader of men, is the surest means of living to be very old. The poets say that the eloquent adviser of the Greeks during the Trojan war survived three generations of men. It has been disputed whether this means that he lived to be three hundred, or only ninety, counting thirty years as the average of a generation; but the latter will serve. Homer, in writing of Nestor, foreshadowed Lyndhurst, Lansdowne, and Brougham. Doge Dandolo, when above ninety, and blind, conquered Constantinople, and reigned there for two years. When Brennus and his Gauls invaded Rome, they found a senate of old men seated in their ivory chairs, and recoiled for a moment, awe-struck, from such an assemblage of legislative antiquities. It has been so in all times and countries. Your statesman is constantly living to be old, and, when old, is always to be found repelling wild irruptions. Talleyrand lasted to eighty-four, and Metternich to eighty-six. Nesselrode, the Russian, and General Cass, the American, are both instances of longevous politicians. The Americans are not remarkable for long life; but the public men of the New World contrive to hold out as well as their congeners in Europe. John Adams, the fellow-labourer of Washington, lived to be ninety-one; his friend Jefferson, who died the same day, was eighty-three. Josiah Quincy, who wrote a letter the other day about the present struggle, is of Lord Lyndhurst’s age. He was born,

like Lyndhurst, a British subject in America, before the Declaration of Independence, and has been an active politician. General Scott and Mr. Buchanan still link the stormy present of the United States with the early part of the century, when all seemed smooth and safe ahead. England has invariably been remarkable in this respect. “Old John of Gaunt, time-honoured Lancaster,” was but the forerunner of a line of aged counsellors. Queen Elizabeth’s Lord Burleigh was Prime Minister of England for more than fifty years; and Sackville, Lord Dorset, reached the age of eighty. But Continental nations have shared the honour with us in equal proportions. Sully was eighty-two when he died; and Andrea Doria ninety-four, though his life was one unrelenting contest. Prince Adam Czartoryski must have been more than ninety when, but recently, he laid down the burden of his sorrows and his exile. Among the ancients, Cato lived to be eighty-five; and Isocrates, the “old man eloquent,” whose spirit was broken down by the news of the fatal battle of Chæroneia, starved himself to death in his ninety-ninth year, and even then, if we may credit the histories, had strength enough to withstand his voluntary abstention from food for four days.

Yet, after all, the few special instances of longevity which seem to border on the preternatural are not to be found among statesmen, or men of intellect of any kind whatever. Old Parr, who is said to have lived to be a hundred and fifty, and old Jenkins, who seems to have been nearly twenty years older still, were persons of humble birth and small intellectual capacity. We cannot call to mind any man of eminence—even of a small degree of eminence—who passed the age of a hundred, with the exception of Macklin, the actor and dramatist, who did not finally quit the stage till he was at least ninety-nine, and lamentably broke down, from sheer lack of memory, while playing Shylock. Anacreon might have lived to be as old, had the grape-stone spared him; but it didn’t. Titian got on to ninety-six, or, as some say, ninety-nine; but there he stopped. Macklin has it all to himself as an intellectual centenarian. He was an Irishman; and it is noteworthy that, at the present day, the most remarkable instances of longevity are to be found among the Irish poor. Lyndhurst, too, was Irish by blood; but the actor beat him by sixteen years, dying at a hundred and seven. Fancy a peer at a hundred years old getting on his legs to address the House of Lords, and losing the thread of his discourse!

#### “LEAH.”

ONE of the incidental proofs of the admirable acting of Miss Bateman is supplied by the striking contrast between her and the rest of the company at the Adelphi. The visitor is shocked at discovering what he has endured without complaint, if not with satisfaction. There are many reasons why dramatic criticism should constantly exhibit a tendency to degenerate into a complacent acquiescence with mediocrity. A critic is not unfrequently himself a dramatic author, and knows the consequences of offending a manager and his troop; not improbably, too, he despairs of amendment. The great mass of actors have been led by chance into their profession, and have no idea of study and improvement. A better reason lies in the fear of ruining an unfortunate player; the poor wretch may have all the faults denounced by Hamlet; but he manages to get bread and cheese, and who would be so hard-hearted as to send him adrift upon the world? Pity, self-interest, and cynicism conspire to produce those wonderful criticisms, which are made up of the same stale phrases and antiquated formulas: “The veteran Booth made an admirable uncle; Millwood was never better represented than by Mrs. Smith; whilst the virtues of the faithful Trueman shone conspicuously through the acting of Mr. O’Brien.”

What a relief it is to escape from all this, may be seen from the enthusiasm which greeted “The Rosciad.” The whole town welcomed a critic who would for once speak the truth, and let consequences be what they might. Just the same sort of awakening is felt by the critic who goes to see “Leah.” It is a moot point whether he be more impressed by the freshness and thoroughness of Miss Bateman’s acting, or disappointed by the quality of her *entourage*. The intensity which is perhaps her strongest characteristic throws a terribly strong light on the deficiencies of her supporters. The play itself is too easy to afford any excuse for bad acting; there are no complex characters to be understood only after long study; all that is required is a little commonplace attention to the work to be done, and an endeavour to do it in a conscientious, business-like manner. Something may be pardoned to an actor who fails to realise the critic’s conception of Shakespearian study; but it is impossible to forgive the negligence which refuses to carry out

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a set of characters as little involved as if they had been conceived by Mr. Sheridan Knowles.

The reader knows that the scene of the drama is laid in a Styrian village, as we may suppose, about the time of Joseph II., and its action turns on the intolerance which thwarted the efforts of that well-meaning emperor. On a humbler scene the play shows us the same intolerance condemning a Jewish maiden to a miserable life and early death. Before the unhappy Jewess herself appears, we make the acquaintance of the village pastor, the village magistrate, and the village schoolmaster. Nothing could well be simpler than the design of the priest's character: an easy, benevolent man, fond of his little niece, who is betrothed to the magistrate's son; charitable by temperament; but too weak-headed to be able to withstand the arguments which show intolerance to be a duty. But the priest as put upon the stage is a very different character. Whether he is yielding to the impulses of his heart, and defending charity to Jews; whether he is led astray by his head into advising their expulsion; whether blessing his niece on the morning of her marriage; or whether reluctantly yielding to a suggestion to entrap Leah into accepting a bribe, the action of the respected pastor is ever the same. A friendly critic would say his enunciation is clear, and undoubtedly it is pitched in a high monotone which is preserved throughout with extraordinary precision. The village magistrate, it is pleasant to think, is not quite so bad; gleams of nature and life flicker about the representation of this character, and on the whole it is perhaps the best played of the secondary personages. The village schoolmaster, the villain of the piece, the apostate Jew who passes amongst the villagers as having been all his life a Christian, is indeed a villanous villain; his acting is not quite so uniform as that of the priest, for when he wishes to be especially tragical he effects it by the simple variation of speaking through his nose. The way in which he utters the words "From Hungary?" when he discovers that there are Jews in the neighbourhood who may know and betray his secret, is irresistibly comic. It is the more necessary to speak the truth of this actor, because he is young, possesses considerable energy, and might do something were he not spoiled by the approbation of the gods. It is not a great retrospect to look back on his playing with Miss Herbert at the St. James's Theatre in the spring. In the amiable character of an escaped convict his peculiarities were not wholly inappropriate; but who that saw it can forbear a smile at the remembrance of his playing the careless bachelor, the briefless barrister, Robert Audley, in the Temple? The gods approved whilst the critic groaned. The deep solemnity with which he offered his friend some bitter beer is fairly matched by his soliloquy in "Leah" after having committed a murder.

No praise of Miss Bateman can be higher than the statement that her advent on the stage scatters these disagreeable reflections. As she enters, driven by howling and infuriated peasants, we become aware that a genuine artist has appeared. We believe that the actress, the silent maiden, surrounded by the throng, is penetrated with the deepest feeling; you cannot strip off the character and leave the woman untouched. There is, in truth, a slight reaction when she first speaks: Nature has given her a somewhat hard voice; nor is her accent entirely pleasing to an English ear. But the speechless acting with which the scene continues rivets us again; she shudders at the priestly benediction, and shrinks back in horror from the crucifix which saves her from her persecutors. As the curtain falls on the first act, we feel that we have seen an actress who means intensely in all her play, and we lament that the ear has not been satisfied equally with the eye.

In the second act we learn more of the character of Leah. The orphan daughter of a rabbi, she has had cast upon her the care of a blind old Jew and a poor Jewess. Her life has been solitary, and in her solitude she has brooded over the sacred writings of her race, their wrongs, their hatred of their persecutors, and their thirst for vengeance upon these. It is after such an education that she has encountered Rudolf, the son of the village magistrate, who, unmindful of his own betrothal, has been first kind, and then slipped from kindness into love. In the *Saturday Review*, a critic of some cleverness, but whose chief motive seems to be a weak spleen against America, has condemned Miss Bateman's love scenes, and upon this slender basis built up an elaborate character of the American people. Luckily, there are many ways of falling into love, and the critic has been led astray by forgetting the antecedents of this case. Nothing could have been more inappropriate than the wild passion of a Juliet in the character of Leah. What we do see is simply this: Leah has been nursed in all the hatred and contempt of a Jew for a Christian; the destruction of Babylon is an object for which her religion taught her to pray, and all the more, being separated from the rest of the world, did she cling to her poor kinsfolk. But a Christian has dispelled

all this; from him she has unlearned all she had learnt; for him she would forsake her own people and her father's house; faith in her love is strong enough to make her leave, not without faith, her blind and helpless companions. This is the explanation of the love-scenes. Before her lover comes, she is possessed with a questioning unrest, and the power with which this is given carries the audience over one or two faults in the play; the truthfulness with which the actress represents her doubts and fears makes Englishmen tolerate an address to Luna which the least hesitation would render ridiculous; and the apostrophe to Love would be intolerably turgid, were it not that the player is overmastered by a most powerful emotion. When her lover appears, the unrest vanishes; she is filled with peace and trustfulness. Nevertheless, it is impossible to say that the love-scene is wholly satisfactory, and this were it only because it takes two persons to carry it on. Now, a *jeune premier* appears to be the most difficult part in a theatre to get well filled; there are dim traditions of good players in the past, but living memory cannot recall them. Young men cannot abandon themselves to their art. The part is sometimes fairly supported just as the actor gets too old to look it. The Adelphi Rudolf is no exception to the general rule. With good intentions, he seems to find it impossible to act continuously; a speech begins fairly, but before it is finished the player has forgotten his situation. As to the bye-play, nothing can be more careless than his demeanour when he first hears of Leah's danger with the mob. The author evidently meant Rudolf to be a young man of rather a speculative turn, with notions of freedom and equality which in Styria would be outrageous. But the actor wisely declines any such dangerous rôle.

It is not our intention to go through the play, scene by scene and act by act, but we may point out that the whole interview in the churchyard at the end of the fourth act, ending with the famous curse, develops the same conception of Leah's character. At first she is overpowered by her deserted state, and looks upon it as a just retribution for her meditated desertion of her forlorn people. The Jewish maiden had wilfully broken away from the teaching of her youth, and punishment had fallen on her for her unfaithfulness. Then is revealed the unworthiness of her lover; that he should have thought her capable of taking money to forego his love is the sharpest stroke of all. Those who have seen Miss Bateman will remember the tone which expresses the pain with which her heart is wrung at this revelation; those who have not should go and hear it for themselves. Her spirit and voice are alike broken. But a quick revulsion of feeling comes, the old teaching revives, and the spirit of Deborah and Judith appears in the curse which crushes the miserable Rudolf.

Powerful as is the effect at the close of the fourth act, it may be doubted whether the acting of the fifth act is not on the whole finer. Worn out with years of wandering, the unhappy Leah returns to revoke her curse and to die. The scene in which she totters in at the back of the stage, and overhears the repentance of Rudolf and his efforts to atone the wrong he has done, is worthy of most careful study. She speaks no word, there is no exaggeration in her play; the same quiet intensity which appeared when she faced the mob at her first entrance is seen here when no one is conscious of her presence; yet the spectator, who abstracts his gaze from the front and watches her, can see the whole flood of the conflicting emotions which are excited by the talk between Rudolf and his wife. Yet there remains a scene between Leah and Rudolf's little daughter. Englishmen rarely like to see children on the stage; it jars upon their feelings, they wish it quickly over; it is an outrage on the respect due to childhood. Miss Bateman's acting fairly subdues this objection; throughout the evening she perhaps receives no greater tribute to her powers than the way in which the audience hangs upon this scene. Her low inarticulate moan of pain as she embraces the child, the sobbing hysterical laughter which breaks out when she hears that Rudolf's daughter has been named Leah, carry the audience away. If the old theory of spectators purified by the emotions of pity and terror be capable of realization, it must be effected by such acting as that of Leah.

#### CITY STREET TRAFFIC.

THERE is at last a prospect of our being able to move through the City on wheels at something more than a snail's pace; and, oddly enough, the reform which will probably come into operation two months hence is the work of the Corporation. For once that august body has condescended to admit that its government of the City is not impeccable, and that even into that favoured region it is possible to introduce an improvement. Let us give the Lord Mayor and aldermen every credit for the fact that they have



opened their eyes, and been able to see, as well as other people, the overcrowded state of their streets; nay, that they have admitted that streets which are blocked up half a dozen times a day are unfavourable to the transaction of business—an evil not to be tolerated amongst a purely business community. This is a hopeful beginning; the thin end, let us trust, of the wedge of common sense which the Corporation until now has so stoutly resisted. Even with regard to this little reform it has shown not a little of its customary courage in standing out against an obvious propriety and a loud demand. It has been felt daily, for the last twenty years and more, that the state of the City streets was disgraceful; and if it was not the business of the Corporation to provide a remedy, then it was no one's business. This neglect of duty was aggravated by the fact that a remedy was at hand by which the traffic of one, at least, of the most important streets could at once be relieved. But till last session the Corporation did nothing. Perhaps the Lord Mayor and aldermen thought there might be a salutary influence of a moral character in their busiest thoroughfares coming every now and then to a dead lock. It would give opportunity for the virtue of patience, and perhaps a reflective mind would extract from it a passing homily on the vanity of human wishes. At last, however, the Corporation has exerted itself, and exerted itself well. It has obtained powers from Parliament to regulate the traffic within its jurisdiction, and under this Act a code of by-laws has been framed, which now only wants the approval of one of her Majesty's principal Secretaries of State, and a month's notice to the public, to come into force.

When we read the new regulations we see how easy a thing may become when people set about it earnestly, which till then was supposed to present insurmountable difficulties. By the first regulation, cabs and omnibuses going eastward through St. Paul's Church-yard to London-bridge, or any place beyond the bridge, are in future to pass along Cannon-street, and to take the same route in making the reverse journey. The "narrow gorge" of the Poultry will breathe freely after this; but one asks naturally why wasn't it done long ago? Cannon-street is one of the best and widest streets in the City; it is better calculated for traffic than Cheapside with the "narrow gorge" at its Mansion-house end; and it is moreover the nearest route to London-bridge; yet it has been panting and choking for want of room. This regulation, then, is entirely satisfactory and will give immediate relief to that long suffering locality, and the hitherto unlucky mortals to whom time has been an object of importance. The next regulation is not so satisfactory. It provides that between nine in the morning and six in the evening no one is to drive a vehicle through the streets so heavily laden as to require more than four horses to draw it; nor laden with merchandise to a greater height than 16 feet from the ground, or a greater width than 7 feet, or whose width between the outsides of its wheels is more than 7 feet; and there is another rule extending a similar prohibition to carts and waggons laden with timber or other material exceeding 25 feet in length and 8 feet 6 inches in breadth. Both rules will raise grievous questions of measurement, and will lead to innumerable disputes. It would have been infinitely wiser to have prohibited the passage of such vehicles through the main streets within the hours specified altogether. There is no positive necessity why they should pass through Cheapside, for instance, and there is a positive inconvenience in their doing so. Timber-loads can wait, or start earlier; but men's engagements must be kept within business hours, and this is the first point we have to look to. These heavy waggons have played a principal part in impeding the traffic hitherto; and why they should be retained when we have got rid of the lesser evil of cabs and omnibuses, it is not easy to see. The regulations name twenty-four streets in which no coals, beer, wine, or other liquid in casks, conveyed in carts, waggons, or vans, will be allowed to be delivered between nine in the morning and five in the evening; and as for vegetables, fruit, fish, or other articles carried upon any truck or vehicle, they are on no account to show their faces in the prohibited streets later than nine in the morning or before six in the evening. But both of these are minor evils compared with the loads 25 feet long and 8 feet 6 inches wide, which may still roam the streets at their pleasure.

We are not disposed, however, to cavil at the new regulations, or to ask too much of the Corporation. It has made a surprising effort in the reform it has so far effected; and we willingly give it every credit for what it has done, without insisting too strongly on what it has left undone. We trust now that it will not lapse into its old supineness after so excellent a beginning. When aldermen and common councilmen have once tasted the pleasure

of free streets in a free city, they will surely not stop till they have done all they can to give full effect to their reform. The timber waggons will go in time. We may even hope that other nuisances will follow them. It is something to have moved the inert mass which hitherto has resisted all efforts to stir it from its imbeddedness; and to see that it endured the process so cheerfully that it effected a little reform of its own, which nobody asked for or dreamt of. It has taken the Shoeblacks under its rule and patronage, assigning seventy principal places where the eighty-eight polishers may ply their calling. All this is promising; and we may yet live to see a Royal entry conducted with ease as well as splendour, and an illumination night pass off without any sacrifice of life.

#### THE MANCHESTER CHURCH CONGRESS.

OUR article on this subject last week was necessarily in type before we could receive a full report of the last day's meeting at Manchester. We are now in a position to review the whole proceedings of the Congress, and we heartily congratulate its managers both on its success and on its promise. Its success has certainly been great, whether we look at the interest which was excited in Manchester, and at the princely hospitality with which that city received the members from a distance, or at the number and character of those who were present at the meetings, or at the general tone and temper and importance of the discussions. The reception given by Manchester will long be remembered by all who shared it. Never before was so large and influential an assembly gathered together in the interests of the Church. More than 1,900 tickets of membership were purchased at 5s. each, and about 2,000 more at 1s., which entitled their possessors to be present at some one of the evening meetings. And it was not only the number, but, still more, the character of the attendance which was remarkable. Those present were assembled from every part of the empire, and, what is more important, from every section of the Church. Bishops from Australia and America, clergymen from Lincolnshire and from Limerick, laymen from the peer of the realm to the London tradesman, men of every shade of opinion, from Archdeacon Denison to Canon Stowell, all met on the same platform, and all were allowed to state their own opinions and to advocate their own views. There was also much to commend in the general tone and conduct of the meetings. There certainly were some rencontres and some interruptions which were much to be regretted, and which must be guarded against in future, if Congress is to be repeated with success or profit. But these were the exception and not the rule, and when they occurred were speedily checked by the good sense and good feeling of the great majority. Universally, anyone who had anything to say, could make himself heard, and adhered to the printed rules, was listened to with attention, and there was an evident desire on the part of almost all the speakers to state facts and advocate their own opinions without offending others, and to weigh with candour contrary statements and opposing arguments. We commented last week on the unseemly interruption of the proceedings on the Wednesday which was caused by Archdeacon Denison, but this was entirely condoned by the manly apology which he made in the committee and in the *Manchester Guardian* the next day, and its real consequence was a studied courtesy and forbearance exhibited on all sides during the Thursday's meeting. We believe that this very interruption will be a great promoter of free and patient discussion in future. It is in this respect that we hail the chief promise afforded by the Congress.

Free and patient discussion is in our day an essential condition of real progress. It is only by it that crude theories can be consigned to their appropriate limbo and the way prepared for the adoption with general acquiescence of good and practicable plans. But hitherto the Church has possessed no platform for such healthy discussion. The debates in Parliament have, indeed, evidenced, and in their turn tended to develop the growing interest in ecclesiastical questions. But our Houses of Parliament are now composed not only of men of different religious opinions, but of the professors of different religions; and religious questions cannot, therefore, be discussed in them without the necessary omission in debate of the most important considerations. Neither has Convocation supplied the want which has been long felt in this matter. We are amongst those who still hope to see that body so reformed in its constitution, defined as to its powers, and strengthened within the due limits of those powers in its action, as to give fresh life and energy and increased consolidation to the Church of which it is the legal organ. But, hitherto, it must be confessed that the proceedings of Convocation have disappointed its most ardent friends. And, indeed, a body which is fettered by the forms



without possessing the powers of legislation—which, supposed to be a representative assembly, is in reality constituted of a majority of *ex officio* members—which consists altogether of the clergy, without any admixture of the laity—which is divided into two independent and mutually jealous bodies sitting at Canterbury and at York—such a body cannot, without reform, have any efficiency in action, or much influence in discussion. But the want which thus neither Parliament nor Convocation, under its present constitution, can satisfy, is, we trust, in a fair way of being supplied. Churchmen have met together in large numbers, and consulted, to their mutual instruction, and we believe to the increase of their mutual knowledge and respect. This has now been tried, not once or twice, but three times, and with increasing success, and in this fact we believe there is great promise for the future. Not that we are blind to the inherent defects of such meetings, or to the dangers by which their usefulness may be destroyed. We are well aware that many of those whose counsel is in the highest degree valuable will never be found at such voluntary gatherings, and even if present will shrink from addressing such vast assemblies. We know that activity and clamour will often give an undue weight to men and opinions,—that large assemblies are liable to impatience and excitement, and above all to party spirit. We know, also, that Congress is a body which can only discuss, not deliberate, and yet that there is a danger of its outstepping its proper functions, and seeking to decide as well as discuss. But, notwithstanding all this, we have great faith in the efficacy of free discussion, in the benefit of men's seeing each other face to face, and hearing opinions contrary to their own advocated by those to whom they cannot refuse respect; and in the earnest and hearty desire to do good which is abroad in the country, and which such meetings as these will, we believe, most beneficially develop and direct.

Turning from these general considerations to a *résumé* of the actual discussions at Manchester, we regret that the questions of revision of the Liturgy and relaxation of subscription were not more directly brought forward. They were indeed referred to in an admirable spirit by Canons Hull and Stowell and others, and perhaps they are subjects too delicate for public debate, until men are more used to bear with one another's opinions. But Congress will not fulfil its mission if it shall systematically avoid those questions on which there is most difference and strongest feeling. We referred last week to the debate on the Irish Church. Our limits will not allow that we should notice several very interesting subjects—such as Church Architecture, Church Music, Church Schools, Mission Women, Tithe Redemption, and others. The questions which excited most interest, and which are of the most pressing importance, were Church Extension, the Supply of Ministers, Lay Co-operation, and last, but certainly not least in the feeling with respect to them, Open Churches and the Offertory. To these we must confine our remarks.

Church Extension was well defined in the admirable paper of one who, by what he has done for it, has a good right to speak concerning it, Mr. Hugh Birley, to comprehend "not merely the necessary measures to supply consecrated edifices and ordained ministers in due proportion to the increase of population, but all those subsidiary measures which of late years have been found most efficacious in recovering to the Church the attachment of her alienated members." The great need which still exists for this was proved in various ways. Amongst others these facts were stated, which speak for themselves and need no comment, that out of the 357 parochial districts into which in 1861 the diocese of Manchester was divided, 44 contained upwards of 10,000 souls each; 82 had from 5,000 to 10,000; and 65 from 3,000 to 5,000. And yet the most striking and encouraging truth which the discussion on this subject made known was the marvellous extension of the Church in the great manufacturing counties. The increase of churches in the diocese of Ripon during the last 25 years amounts to 50 per cent. of the whole previous number. 90 churches, or about one-fourth of the whole number in the diocese, have been consecrated in the sixteen years of his episcopate by the Bishop of Manchester. And throughout the whole county of Lancashire, although the Church has not been able altogether to overtake the neglect of previous generations, yet, during the last thirty years, she has kept pace with the unparalleled increase of population. Whilst, during the thirty years from 1801 to 1831, the population increased 89½ per cent., and the churches only 20, during the thirty years ending 1861, the population and churches increased in exactly the same ratio—viz., each 82 per cent. This refers only to the number of churches; if the size of the new churches, and the enlargement of old ones be taken into consideration, the Church accommodation provided in the last thirty, and much more in the last ten years, has actually exceeded the rate of increase of the

population, while the multiplication of clergy, of schools, and of every kind of active parochial machinery, has been in a much higher ratio still. We believe that in future years the greatest strength and the greatest triumphs of the Church will be found amongst the energetic sons of northern manufacture. With respect to the course which it is advisable that Church extension should take, the general opinion seemed to be that much might be done by the better development of existing parishes; that in some cases these should be immediately subdivided; but that in general the first step should be the multiplication of clergy, the building in connection with the mother church of school churches and mission chapels, and that the districts connected with these should only become new and independent parishes when they had acquired strength to go alone. The Archdeacon of Coventry presented plans by which good mission chapels may be built at the rate of £1 per sitting.

The supply and training of ministers is a subject intimately connected with Church Extension, and attracted much of the attention of Congress. The facts brought forward are certainly of an alarming character. Whilst a large increase of the clergy is needed, the number who are ordained yearly is actually less than it was twenty years ago, and the Universities, although they do not provide fewer, do not send out more candidates than they did thirty years ago. The main causes of this deficiency were generally agreed to be the great demand in other employments for men of the same class as the clergy, and the superior remuneration in almost every other walk of life, but especially the high esteem in which commercial pursuits are now held. The remedies suggested were not the employment of an inferior class of men, either socially or intellectually, or the substitution of paid lay agents but the cheapening of University expenses, a systematic helping to obtain a University education for respectable young men of slender means, and above all the better remuneration of the clergy. The most feasible plan for securing this last was that stated by the Bishop of Melbourne to be in actual work in his diocese, viz., the formation of diocesan councils composed of clergy and laity, and under the bishop, which, systematically raising funds through the agency of Ruridecanal Associations, should make annual grants proportionate to the requirements of the case for the sustentation of the clergy in parishes within the diocese.

The subject of lay co-operation was largely discussed. We are glad to observe, on the part of many influential laymen, the evidence of much knowledge of and interest in the wants of the Church, and of an earnest desire to assist in meeting them; and it is also manifest that the great body of the clergy are prepared to welcome and seek the help of the laity, both in counsel and in action, in a liberal and conciliatory spirit. We cannot, however, say that any very novel or striking practical suggestions were made as to methods by which the laity may most effectually assist. Free and unappropriated churches, and the weekly offertory, commanded warmer partisans than any other proposals, but there were not wanting the advocates of soberer views; and we should gather that the opinion of the majority of the Congress was, that in old parish churches, and where there is an adequate endowment, all seats should be free, and either appropriated to regular worshippers, or not, according to local feeling; that the system of pew-rents has been greatly abused, to the practical exclusion of the poor from many churches, and needs to be reformed and very carefully guarded; but yet, that, in the present state of the Church, it cannot be altogether dispensed with; and that the offertory, although a very valuable adjunct either to endowment or to pew-rents, and the best way of raising money for many Christian purposes, cannot and ought not to be generally adopted as the chief means of maintaining the ministers of the Church.

Such is our brief review of the proceedings of Congress. We shall watch its future course with anxiety but with hope. Its management will require much judgment and moderation in the leaders of the several parties in the Church. But if it be always kept in view that the ventilation of all opinions which are held by Churchmen is the very object of Congress, and that therefore the first opportunity must be given for their enunciation; and especially that union and not separation, the progress of the Church and not the advancement of any party, should be the single aim of all; then we believe that these Church Congresses will be the means, under God, of supplying a very pressing want, and of bringing to light, and ultimately forcing into action, plans by which the Church may be so enlarged in its comprehension of all earnest Christians, so freed from the anomalies and abuses which fetter its powers and diminish its usefulness, and so developed in its adaptation to the wants of the age, as really to fulfil, by God's blessing, the mission to which He has called it in our land.



## CORRESPONDENCE.

[It must be understood that we do not adopt all the opinions of our correspondents.]

## CLERICAL ASSENT AND SUBSCRIPTION.

TO THE EDITOR OF THE "LONDON REVIEW."

SIR,—I intended my letter in your No. 170, for the 3rd of October, p. 364, to be a practical illustration of your editorial proposal in No. 167, for 12th September, p. 283, col. 1. I may add that Hallam considers the present assent to the Prayer-book to amount "to a complete approbation of an entire volume, such as a man of sense hardly gives to any book" (Vol. II., chap. xi., p. 200). And Acts v. 8 should be studied by those who declare their assent to the use of all its contents, when they really consent to the use of only some of its contents.

I do not mean to imply that the clergy as a body, or to any great extent, deliberately subscribe and profess assent to what they disbelieve; but they take it too much on trust, and are ignorant that, either from want of examination or from forgetfulness of some of the Prayer-book's contents, there is a discrepancy between them and their own tenets, and that their adversaries can perceive this, and expose it too, to their discredit! So, again, there is a great deal in "all" the contents of the Prayer-book which it never falls to a clergyman's lot to be required to actually use. During seventeen years, I have once only had to use the Adult Baptismal Service, once only to read Tobit vi. and "the story of Susannah," and never to read Bel and the Dragon; and never have I been desired to use the Absolution of the Sick, which is no stronger than 2 Cor. ii. 7, 10, upon which the Romish Dr. Challoner pleads for the Romish doctrine of absolution! It is doubtful, too, whether the words of the rubric do now require the use of albs and copes and vestments at the Lord's Supper. I assent to the use of the rescript matter of the rubric in the belief that it does not require them to be worn.

The stringent nature of this assent prevented the good which would otherwise have arisen from the improvements made in the Prayer-book in 1661. Moreover, until 1682, the Act of 1662 required a humiliating abjuration of the Solemn League and Covenant; and until 1689 a declaration that it is unlawful under any pretence to take up arms against the King, which at the Revolution recoiled upon some of its own enactors at the Restoration!

A writer of *quasi* leaders in the *English Churchman* has quoted the statement "contained" in the prefix "Concerning the Service of the Church" in the Prayer-book, that, in public worship "nothing is ordained to be read but the very pure Word of God, the Holy Scriptures, or that which is agreeable to the same;" and he argues from it that, by subscription and by assent to "everything" which is "contained" in the Prayer-book, all honest clergymen are pledged to the belief that all the prescribed apocryphal lessons are "agreeable to" God's Word! Hence, the logical consequence would be, that all the clergy are pledged to the belief that Tobit vi., on incantations, and Ecclesiasticus iii. 3, 30 (which contradict the 12th and the 31st Articles), are agreeable to the Word of God! However, the context of the Act of Uniformity limits the assent to the use of all the contents; and it was so expounded by dignitaries at the time when it was passed.

In Scotland, all the ministers of the Kirk subscribe to the "whole doctrine" of the "Westminster Confession." Now in chap. iii., sec. 4 and 7, and in chap. v., sec. 6, it teaches a ghastly doctrine of decreed reprobation; while in chap. iii., sec. 6, it denies that Christ redeemed any other than the elect, and flatly contradicts our Church Catechism to which all our clergy "assent!" The ministers either of our Church or of the Scotch Kirk must, therefore, all subscribe and profess an untruth!

On the Irish Convocation your readers will find much valuable information in the Parliamentary Paper, No. 258 of the Session of 1863, ordered to be printed on 12th May, 1863, on "Synodical Action (Ireland)."

Yours truly,

C. H. D.

TO THE EDITOR OF THE "LONDON REVIEW."

SIR,—In your number 170 (Oct. 3rd) a correspondent, "C. H. D.," has given us "some reasons for a relaxation of the 'assent' and subscription to the Articles and Prayer-book." In one of these reasons he has represented the Church as condemning "those who dissent from the Divine authority for the Christian Sabbath, as taught in the Communion Service." The statement should have been the other way; the Church condemns those who hold this doctrine, and assumes that her ministers subscribe *ex animo* to the opposite doctrine. Your correspondent has evidently taken for granted that as the Church has placed the Commandments in the Communion Service, she recognized the fourth Commandment in its outwardness. Your correspondent should have looked over his Catechism, and he would find that the Church disallows the outwardness of the Commandment to be our "duty to God," and merely sets forth to her catechumens the moral law in it—that is, the natural duty "to worship God, to give Him thanks, to call upon Him." She has rejected the law to "keep Sabbath," and the law for a seventh of time, and has made both of these matters "strange doctrine."

1. The "Divine authority for a Sabbath" was condemned by the Reformed Church of England upon her foundation. The statute 5 Edward VI. c. 3, declares that "there is no certain time prescribed by God, but that it was left to the LIBERTY of Christ's Church to determine and assign both the time and the number of the days, at the discretion of the rulers and ministers of each country and Church." But God's prescription of a Sabbath, or of a seventh of time, would not allow of human "discretion," as the Jews had no discretion allowed them in the matter.

2. The Catechism of King Edward, compiled under the superin-

tendence of Cranmer, follows up the doctrine of this statute, and expressly denies that Christians are under a law to "keep Sabbath," which it says was wholly confined to "Satterday." The later Church Catechism only teaches the moral duty of the fourth Commandment, and takes no note of "the letter" to "keep a Sabbath" every seventh day. The "moral obedience of this command" only belongs to the general obligation to worship God, but irrespective of any "certain time" or special day. These "were left to the liberty of the Church." She knew that this distinction of days by Divine authority "was done away in the letter," and that the spiritual purport of the command alone "remained." In the response we pray that God would incline our hearts to keep this "law of the spirit" of worship, as in the Catechism and 13th Canon. We do not pray that we might be inclined to keep the day as "the Sabbath."

3. The 13th canon explains to us what the doctrine of the Church is in regard to days. It gives the law of spiritual keeping only as an obligation common to all the holidays. The statute enforces the outward keeping of rest upon all alike. Thus the statute and canon assert the civil and ecclesiastical supremacy on every day named in the Calendar. In fact, Convocation could not propound, either in canon or Catechism, a doctrine contrary to this statute; for "no custom, no earthly authority whatever, except it be the Legislature, can repeal or qualify the positive enactments of the statute law" (Stephens, B.C., p. 308).

4. "The Divine authority for a Christian Sabbath" is the Sabbatarian doctrine, and it had its origin in the year 1595.\* A Puritan divine (Dr. Bounds) first gave it forth, and "all the Puritans fell in with it." It was condemned by the Church and civil law as "a doctrine that agreed neither with the laws of the realm or the doctrine of the Church." The Lord Chief Justice and the Archbishop of Canterbury condemned the book and ordered it to be suppressed; and, however much this arbitrary act is contrary to our notions of freedom for opinion, their decision upon the question itself was a sound statement of the actual law, and so it has continued ever since. The Calendar of Holy-days in the Prayer-book is founded upon this statute. It was repealed in 1st Queen Mary, and replaced upon the statute-book in 1st James I., and the canon of 1603 maintains a uniformity of doctrine with it.

5. It never was the doctrine of the Catholic Church; it was the doctrine of the Ebionite schism. Sunday was only observed by custom of the Church up to the fourth century, when the Emperor Constantine, by decree,† made it and other festivals compulsory days of rest over the whole empire. Before this date the Christian Church observed Sunday and other festivals by ‡ "a certain custom," "out of gratitude and benevolence for the benefits conferred upon them upon those days." § "They gave up to rest and rejoicing the day of the sun." The observance was voluntary; just as, in like manner, the heathen gave up their holy days to "rest and feasting;" the principle in this part of the observance being, that || "men naturally love festival days, because in them they enjoy a cessation from their labours."

St. Paul rebukes the Colossians for keeping a part of Sabbaths.¶ St. Chrysostom explains this:—"They did not keep the whole; they kept Sabbath," omitting the Jewish sacrifices and their ceremonies and order of Divine worship, and they Christianized the other ordinances the Apostle names, so far as they could, out of "subjection" to their former Divine obligation. St. Chrysostom knew the meaning of the Greek words *ex parte*, and assigns their easy and true signification. Our translators hesitated to put it in the text, and have given the words a prepositional force; perhaps they saw that the marginal reading makes it that St. Paul condemns any part of Sabbaths as a Christian obligation, and therefore they added the word "days," and affixed the definite article to put a limit upon his objection; but the 17th verse covers the whole institution as "a shadow" of the old dispensation which was not to remain in the "coming age."

Too many of our clergy have fallen in with this false doctrine; and the people, to a great extent, have been perverted from the simplicity of Christ's Gospel in this matter, and now, throughout the land, Sunday is believed to be "the Sabbath." The popular mind has settled down upon the apparent sense of the letter of the Fourth Commandment, which seems to be the case with your correspondent. The consequence is, that the lively commemoration of the resurrection hardly can be said to influence Sunday worshippers in coming to church. The majority regard it as a part of "Sabbath" duty. If, in the minds of a few, the resurrection be connected with the day, it is but as a secondary thing merely attached to "the Sabbath observance." In the North of Ireland, as in Scotland, it is, in the vulgar regard, wholly "the Sabbath." It is God to whom they offer it as a duty; it is not Christ "his Rest" that they remember to be "the body" of the old shadow.

Subscription, therefore, condemns those of our ministry who preach "the divine authority for a Christian Sabbath." They deprave the Church's doctrine. Let them begin to learn the first principles of the Gospel they have undertaken to preach and teach their charge:—(1) That they "are complete in Christ" as towards God; and (2) teach them to keep the laws and ordinances of the State and Church, which have the right to appoint the times and manner of observance in the matter of devotional exercises; the State being the Christian State, and the Church that Christian body consenting to certain civil and ecclesiastical rules for their own edification in the faith. Let our ministers take heed how they quote God's authority in the matter of "days" or "times," for he does not exercise it in the Gospel; and by his apostles has pronounced those to be "anathema" who shall presume to "take his name" for what he has abolished, and to set up "another gospel" by recalling the law of bondage in this matter.

I am, Sir, yours,

C. L. M. J.

\* Neil's History of the Puritans.

† Euseb., lib. IV., c. 18.

‡ Socrates Hist., lib. V., c. 22.

¶ Tertull. Apology, I., 38, 39.

§ Socrates, Id.

|| Chrysostom, Homily VII., on Col.



## LITURGICAL REVISION.

TO THE EDITOR OF THE "LONDON REVIEW."

SIR,—When a periodical of the standing and character of the LONDON REVIEW opens its columns freely to Church reform, which includes the revision of the Liturgy, it is an incontrovertible proof of the advance of public opinion as to the necessity of something effectual being done with as little delay as may be. It is most extraordinary; and to me most unaccountable, how any intelligent or at all enlightened member of the Established Church can be opposed to a revision of the Liturgy and some modification of the assent and consent. Being a layman, the latter, in one sense at least, does not affect my conscience; but I am jealous of the character, the integrity, and I feel for the scruples and difficulties, of the clergy of the Church to which it is my privilege to belong, however unworthy a member I may be. But, Sir, the Liturgy comes home directly to my feelings and my conscience; and I honestly avow that, now that the question is fairly brought forward, and a movement made for the revision of the Liturgy, a change in many of the expressions or *declarations* in the Prayer-book must be made if the Church is to retain the enlightened attachment and support of the laity. And when I ask myself, or make an appeal to the public, requiring to know who are they who obstruct this movement, frown on, and discountenance all and every change, modification, and relief to the thousands of our pious clergymen and to many of the educated and thinking laity, what is the reply? Obviously, the bishops as a body are the opposing party, though there are some noble exceptions who avow themselves in favour of a revision, though even these are very timid. I hear a great deal of the danger to arise, and the bugbear of schism and secession. Are we to suppose now, with the great advance of true religion, Scriptural knowledge, and sound views, that the United Church of England and Ireland could not furnish a dozen sober-minded, pious, and judicious clergymen and eight or ten laymen of a similar character, to examine the Prayer-book, and report the necessary and advisable amendments? Are we not now far more free from party strife? And political feeling could not come in to mar the work, as it did on the last occasion. At any rate no Act of Parliament would pass both Houses that should partake of religious animosity and sectional partiality. But there is a party who are unwilling to yield the smallest point for peace' sake—or for the purity and enlargement of the Church and the accession of Nonconformists. And yet that very party ought to be equally anxious with all the rest for a good many alterations. I hope to show in a future letter or letters, if you admit them, that the necessary alterations equally concern all and every section of the members of the United Church—yea, every member, lay and clerical. But some persons will not allow themselves to fairly consider the objectionable passages in the Prayer-book. Indeed many defend it as a whole, though they confess there is much they cannot defend or maintain.

I remain your obedient servant,

SENEX (Lay).

THE CLERGY INSTITUTE FOR MUTUAL AID.—We feel it our duty to direct attention to the Institute, established, under the above title, for the benefit of aged and incapacitated clergy of the Church of England. Among the subjects discussed at the late Church Congress were the causes of the falling off in the supply of clergymen for the ministry. One of the causes truly assigned was the very inadequate remuneration provided for the majority of the *working* clergy. But when to this we add the fact, not referred to in the Congress, that when the work is done and the worker is incapacitated, there is no fund to which he can look, as an officer in the army or soldier can, for a pension to support him in his failing years, we can easily understand how powerful an influence such a state of things must exercise in preventing young men of education and respectability from taking holy orders. It seems that there are 10,000 clergy in England alone who receive not more than £100 yearly, and as the majority of these cannot in the end succeed in obtaining good livings, many must necessarily be stranded in old age. There is no fund at present in the Church which could be appropriated to affording such men pecuniary relief; nor, unless one is created, is it likely there will be. The object of "the Institute" is to raise such a fund, or do something towards it, partly by voluntary contributions and partly by membership, as in the case of benefit societies. The Wesleyan Methodist preachers have had, since 1798, an annuitant society, from which retired itinerant preachers receive, according to their periods of actual service, pensions, varying from ten to forty pounds yearly. The Congregationalists, so lately as 1860, established their "Congregational Pastors' Retiring Fund," for which, they say, in order to perfect the scheme, they require no less than £100,000, of which £20,000 is already raised. It is evident that in a race of this kind the Church of England, with its wealthy and fashionable laity, cannot be left behind. Many of the bishops, we know, are ready to take the lead; and if the Congregationalists for their 2,000 clergy can succeed in funding £100,000, surely England's National Church ought to succeed in raising a million for ten times that number—20,000 of her own clergy. We hear a great deal about Church extension, meaning *more clergymen and less church building*; but to us it appears most evident that, in an age when talent and honest labour are sure to find a market, the first step ought to be to provide adequately for the wants of the labourer in the divine vineyard. Feeling as we do that some measure of this kind is essential to the future prosperity of the Church, we shall be glad to advocate the cause of this institute, of which the Rev. Charles Woodward, B.C.L., of 19, Southampton-street, Bloomsbury, is the indefatigable secretary.

## REVIEWS OF BOOKS.

## LANE'S ARABIC LEXICON.\*

THE learned world has at length received the first instalment of Mr. Lane's long-expected Thesaurus of the Arabic language. To Orientals, and all students interested in the literature of the East, this is an event of no common importance; and though it is a difficult matter to review a dictionary of a language so little known as the Arabic, we will endeavour to give the general reader some idea of the subject, and of the vastness of the labour (already of more than twenty years' duration) that the composition of the work has required.

The language of the Arabs, in which was preserved so great a part of the learning of the ancients during the dark ages, rose into importance with the rise of the Arabian Prophet. It became the language of the religion, the traditions, the law—civil, criminal, and political—of Mohammadanism. In a word, it was the language of the Kur-án. The devout and learned Arabs of the times immediately succeeding the propagation of El-Islám, deeming the preservation of a language that was the repository of their holy writings of the greatest importance, formed lexicology, or the making of dictionaries, into a science. Before Mr. Lane's lexicon appeared the fact was almost unknown to European scholars that a vast collection of lexicons existed at one time in Arabic, and that of these the most important still remain, chiefly in the libraries of the mosques of Egypt. Upon the authority of these lexicons alone rests every explanation of classical words and phrases, and the line between classical and post-classical or modern Arabic was drawn when the science of Arabic lexicology centuries ago rigidly defined the limits of the classical tongue.

The ancient Arabs preserved their language by their almost complete isolation from intercourse with other nations. Their poetry, which is chiefly pastoral, was recited at great periodical meetings, like the Eisteddfod of the Welsh, and was almost without exception orally retained. These national gatherings blended their dialects without corrupting the language. With the establishment of El-Islám the language attained an importance that forced the learned to recognise its surpassing excellencies; with the propagation of that creed the rapid degeneration of so delicately and intricately organized a form of speech among the many nations conquered by the Prophet's lieutenants obliged them to place on record every scrap and fragment of the oral poetry of the nation. Else would the Kur-án itself have become unintelligible. Not only were a multitude of new words formed or Arabicized, but the whole grammatical structure of the language was modified or changed. The corruption was far greater than that of Latin, and the line drawn in the case of the latter was, from circumstances, less definite. The case of the Arabic is more akin to that of Greek. The corruption of the language having once commenced, the Arab lexicographers carefully collected all that they could recover of the writings of the pagan poets preceding the time of Mohammad, and these constituted the first order of classical authorities for significations of words and phrases and for rules of grammar. It is a curious commentary on the recognition of these authorities that their writings were held in abhorrence, and the Prophet himself said of Imra-el-Keys—the pre-eminent poet of Arabia—in answer to the question, "Who is the best of the poets?" "Imra-el-Keys will be the leader of the poets to hell." The second order was that of the "Mukhadrams," men who lived partly before, partly during the lifetime of Mohammad. These two classes of men (or women, for the testimony of the despised sex was admitted) are the only unquestionable authorities on the classical language. But an "Islámee" poet, or one born during the last-named period, was cited as an authority of an inferior degree; and yet a fourth class, or "Muwelled," was recognised, but quoted as of unquestionable authority only for the rhetorical sciences, and such a one is held to be absolutely post-classical. The classical language, then, terminated with the first century of the Flight or thereabouts; for such must have been the limit of the ages of the Mukhadrams. It may be doubtfully extended to include the lives of the Islámees. But when these sources failed the Arab lexicographer, he was allowed to have recourse to those more secluded desert tribes who were believed to have retained their language uncorrupted. Mr. Lane does "not find that much reliance was often placed on these after the end of the third century of the Flight."

On these sources the lexicographers built up a mass of learning unequalled in the literature of any modern language, and quite unapproached by any ancient tongue. In fact, dictionaries of other ancient languages are rare and very meagre. In Arabic, on the contrary, the student's great difficulty is the enormous mass of materials from which to select and condense a useable and handy book. It is this mountain that has almost crushed Mr. Lane these twenty years and more; and that would have altogether forbidden the approach of a less earnest worker. We have only to turn to his list of authorities, and then to compare these with the list which furnished our hitherto standard lexicon (Freytag's) with

\* An Arabic-English Lexicon, derived from the best and most copious Eastern sources; comprising a very large collection of words and significations omitted in the Kámoos, with Supplements to its abridged and defective Explanations, ample grammatical and critical Comments, and Examples in Prose and Verse: composed by Means of the Munificence of the Most Noble Algernon, Duke of Northumberland, K.G., &c., &c., &c., and the Bounty of the British Government. By Edward William Lane. In Two Books: the First containing all the Classical Words and Significations commonly known to the Learned among the Arabs; the Second, those that are of rare occurrence and not commonly known. Book I., Part I. Williams & Norgate. 1863.



its materials. The contents of the principal lexicons were written, or committed to memory, in the second half of the second century and the first half of the third century of the Flight. The original authorities on which Mr. Lane's work is based reach the number of one hundred and twelve; and the lexicon which forms the groundwork of his own is in four-and-twenty large and thick octavo volumes, being a commentary on the Kámoos, entitled the "Táj-el-Aroos," "comprising in about one-seventh part of its contents the whole of the celebrated Kámoos." The greatness of the advance in our knowledge of Arabic made by Mr. Lane will be recognised at once when we state that this very Kámoos has hitherto been regarded, in Europe, as the best and most copious of the original Arabic dictionaries, and that Freytag (who followed Golius) composed his work almost wholly from it and from the smaller Siháh. Mr. Lane has, of course, used both the Kámoos and the Siháh, but he has, besides exhausting the great Táj-el-Aroos, constantly worked from many others of the highest importance, and his book, when completed, will be more than three times the size of Freytag's. The chief authority, however, is the great commentary, the Táj-el-Aroos already mentioned; and this he has used with rare discrimination, checking it, step by step, by the other lexicons and the grammars of acknowledged excellence. He has, with the same abnegation of self and self-glorification that was shown in the "Modern Egyptians," adopted the strict rule of the Arabs, and given his authority for every signification and every explanation; placing his own rendering in square brackets. We are thus thrown at once into the very spirit of the ancient Arab professor, and in an English dress we can study an Arabic lexicon as it was always meant to be studied—each fact is vouched for by its authority.

We have said that Mr. Lane has thrown himself into the very spirit of the old Arab. But let us guard ourselves against the inference that he has not improved on that original. He has brought to bear the logical accuracy of a rarely endowed mind, and has methodized the disorder and cleared away the rubbish that seem to be essential to the Semitic constitution. A cursory reader of his book may not discover, that which will carry consolation to the bosom of every hard student, that he has laboriously composed each article so as to exhibit the primary signification of each root, gradually and with infinite pains working out the derivative meanings, and marking those which are of commoner or rarer occurrence. In this, no less than in his copiousness, does he so immeasurably excel all existing Lexicons of Arabic in European languages. All, we say; but the list really bears only two names—the Lexicon of Golius, and that of Freytag.

We are not writing a history of European Dictionaries of Arabic, and we will not criticise the shortcomings of that which has hitherto been the standard dictionary—Freytag's. These are notorious to everyone acquainted with the subject. But we cannot too plainly tell the general reader, what scholars will at once recognize, that Mr. Lane's work will form the commencement of a new era in our Arabic learning. A lexicon so far in advance of all that have preceded it, based on irrefutable authority, and composed in so admirable a manner, must almost revolutionize the study of the language.

Each article is a readable and interesting study, in very many instances illustrated by sayings and by verses of poetry, waifs and stray fragments of lost poems, that forcibly illustrate the customs, religion, and laws of the desert tribes.

"The classical poetry," says Mr. Lane, "is predominantly objective, sensuous, and passionate; with little imagination or fancy, except in relation to phantoms, or spectres, and to jinn, or genii, and other fabulous beings; and much less artificial than most of the later poetry, many of the authors of which, lacking the rude spirit of the Bedawees, aimed chiefly at mere elegancies of diction, and plays upon words. Generally speaking, in the classical poetry, the descriptions of nature, of the life of the desert, of night-journeys and day-journeys, with their various incidents, of hunting, and stalking, and lurking for game, of the tending of camels, of the gathering of wild honey, and similar occupations, are most admirable. And very curious and interesting, as will be shown by many citations in the present work, are its frequent notices (mostly by early Muslim poets) of the superstitions that characterized, in Pagan times, the religion most generally prevailing throughout Arabia; in which, with the belief in a Supreme Deity, with strange notions of a future state, and with angelolatry, astrolatry, and idolatry, was combined the lowest kind of fetishism, chiefly the worship of rocks, and stones, and trees, probably learned from negroes, of whom the Arabs have always had great numbers as slaves, and with whom they have largely intermixed" (Preface, x.).

Special notice should be taken of the articles on the Arabic particles, which, it cannot be doubted, are of greater value than any grammatical or other treatise on this most difficult part of the language that has appeared in Europe. Their importance cannot be overrated. Their difficulty is aptly illustrated by the saying of one of the chiefest Arab lexicographers—"I shall die with something on my mind of the particle 'hattá.'" Not merely in the particles, but throughout the work, the illustrations of grammar will be found to be of great assistance to the student.

The value of a thorough book on so ancient and purely classical a language as the Arabic, may be estimated by comparing it with our knowledge of the Hebrew, one of its sister tongues. What would Hebrew scholars give for such materials in their own subject, and how infinitely might Biblical criticism be advanced by such a mine of uncorrupted wealth? We think that this lexicon will afford much assistance to Hebraists, not only by yielding meanings of words which may be compared with the Hebrew, but by the light which it sheds on the mind of a primitive Eastern nation,

the very sons of Abraham. The subjective, Japhetic criticisms of the Bishop of Natal—we are not passing judgment on other points in his book—spring from ignorance of the East. What may be done by a familiarity with the scenes of the Bible may be seen by the vivid pictures which Professor Stanley draws of the *geography* of the Israelites. The man is yet wanting who can portray the Israelites themselves, who were as unlike the modern Bedawee as he is degenerate from the ancient Arab.

It is from ignorance of the distinction between classical and post-classical Arabic, that some, we believe, have been led to expect to find every word in the language in this work. The preface will show these persons where their mistake lies, and its magnitude. It were as reasonable to look for mediæval Latin in a Latin dictionary, or for Romaic in a Greek lexicon, as to expect post-classical words and grammar in an Arabic lexicon. Their existence would be an anachronism, let alone the impossibility of one man performing so gigantic a task as the composition of such a double work. Post-classical words and significations rest on no authority; they can only be inferred from an exclusive reading of post-classical writings. No such native dictionary was ever in existence. We believe that the materials for a post-classical dictionary, collected by the late M. Quatremère, are now in course of preparation for publication. But, passing this period of the language, what is to be said of a *modern* Arabic dictionary? Where are we to stop if once the line drawn by the Arabs themselves, when the language was corrupted by conquest, is broken? Certainly a dictionary of modern Arabic could not be composed by any one man. It must be the result of the united labours of men learned in the dialects of Arabia, Egypt, Syria, Morocco, India,—all widely differing from each other. Like Dr. Smith's excellent books, a staff of Orientalists should be brought together for the purpose.

It is with great satisfaction that we have seen this great work "crowned" after the manner of the English, who have no Institute; that the Queen's Government has granted Mr. Lane a pension, "in recognition of the value of his Arabic lexicon;" a fit and proper sequel to the grants which Earl Russell and the Earl of Aberdeen had formerly made to him from the Fund for Special Service while prosecuting his labours in Egypt, and to the munificent liberality of the Duke of Northumberland, without which the work could not have been either undertaken or completed. Mr. Lane's Thesaurus—it is inadequately called a lexicon—is in every way worthy of his reputation, and of the scholarship of the nineteenth century.

#### TARA.\*

If a debate upon India is sufficient to empty the House of Commons, it is not a matter for surprise that the country at large should take such little trouble to know anything of its empire in the East, as is evidenced by the general ignorance of Indian history and Indian life. It would appear to be a point of honour with Englishmen that we should retain this empire now that it is in our possession, and to do so there are few sacrifices they would not make; but beyond the sense that it forms a part of the British dominions, their anxiety does not go. No doubt they will be interested if you tell them that disaffection has ceased to exist, that the country is prospering, that railways are on the increase, that there is a prospect of large cotton cultivation, and, above all, that there is a surplus of revenue over expenditure. But beyond such solid and simple facts, easily learned, and which they can take in by a glance at their newspaper, their desire for information does not travel. Yet, in addition to all this, there should be much in a country so vast, possessed of a civilization of its own, and which has furnished so splendid a prize to the cupidity of its conquerors, which ought to interest us, were it only in the social life of the hundred and fifty millions who, willingly or unwillingly, have become our fellow-subjects, less favoured than ourselves in the control they can exercise over their rulers, and who should be able to look to us for aid in the correction of bad laws or bad administrators. There ought, at the least, to be some nearer approach than there is to an understanding on our part of the races who have come under our yoke. We should know that they have a history which is not destitute of much that we could admire; that they have natures not altogether unlike our own; that, pagans as they are, they have amongst them the ennobling influence of the domestic affections; that a Mahometan is not fully defined when you say that his religion allows him more than one wife; and that a Hindu is something more than a hater of greased cartridges. But how to get this insight into the interior of Eastern life is the difficulty. The generality of people will not take the trouble to trace it in the writings of statesmen and travellers. How, then, if the same sort of agency which brought the Highland lakes, moors, passes, clans, and local celebrities home to every English hearth, and made Scotland classic ground to the tourist, were to perform a similar service for our Indian fellow-subjects, Mahometans, Hindus, pagans though they are?

Some idea of this kind seems to have occurred to the author of the "Confessions of a Thug;" and in 1839 he discussed with the late Christopher North the possibility of illustrating events in Indian history by works of fiction. The events would be taken from the past; but the characters, the flesh and blood of the picture, could

\* Tara; a Mahratta Tale. By Captain Meadows Taylor, M.R.I.A., Author of "Confessions of a Thug," &c. Three vols. Blackwood & Sons.



only be derived from living models. Captain Taylor, in his lengthened and active service in India, had no difficulty, as far as opportunity went, of studying the character of the various Indian races, and the changes which progress produces in the East we know to be inconsiderable. Professor Wilson listened to the slight sketch which Captain Taylor gave him of the tale before us, and suggested that it should be written for *Blackwood's Magazine*. "I could not, however, then commence it," says the author, "and deferred doing so till my return to India; but, falling into political and civil employment there, was never able to continue what I had begun till my return home." Thus a quarter of a century has elapsed between the design and its execution: a delay, possibly, by which we have been gainers. Whether it is due to this lengthened period of gestation or not, it is certain that we have in this tale a well-considered picture of Indian life; one which deeply interests us; one which, while it gives us some exquisite pictures of Indian splendour, admits us also to those quiet home nooks upon which the change of skies, of religion, and of social tradition seem to have less influence than we might expect; one which shows us how much of sympathy in this palpitating life of hope and fear, of love and hate, of fidelity and treachery, nay even of the sentiment of religious reverence—sad and pitiable as it is under that burning clime—there may be between the pale sons of the North and their swarthy fellow-subjects who have passed under the rule of the Empress of India.

Captain Taylor selects for his story the period in Indian history when the Mahratta power was rising under the rule of Sivaji Rajah. He points out, as a coincidence worthy of notice, the fact that in 1657 the rule of the Mahomedans was overthrown by the Mahrattas; that in 1757 Lord Clive triumphed over them in Bengal at Plassey; that in 1857 the heads of Mahomedan and Mahratta power were in the Indian mutiny leagued against that which had subdued them both; and that in that year also the Indian prophecy that the rule of the Company would last only a hundred years was fulfilled, though not in the sense in which the natives expected. But it is not the historical aspect of the story which engages us most. We are won by the Indian interiors which Captain Taylor paints so vividly and with so chaste a perception of what is beautiful, even in the Pagan adorations which enter largely into his tale. We cannot sufficiently praise the skill he has shown when tracing for us the rites of the Hindus, in distinguishing between the form of the worship and the religious sentiment which underlies it. He could not have put his powers to a severer test than in placing before us for his heroine a virgin widow, who only escapes the degradation of Hindu widowhood by a religious ecstasy in which, though she is presented to us as adoring the idol of the temple, we are made to feel that her goddess is rather an idea which is the growth of her own exquisite purity. We almost suspect that, in describing this character, Captain Meadows must have had before his mind the image of some Christian martyr, so fully has he breathed into the soul of the pagan girl the immaculate purity of a Christian life. It is this purity and the perils to which it is exposed from the designs of a Brahmin, Moro Trimmul, who is consumed with a burning passion for the beautiful votary, which forms the interest of the story; the link by which Captain Taylor connects a series of pictures of Indian life, which alone are sufficient to hold the attention of the reader. He has the power of bringing his scenes and characters vividly before us, excelling perhaps in the delineation of feminine beauty. We have read few word-paintings more exquisite than that of Tara and her step-mother, the former the embodiment of a pure and beautiful intelligence; the latter, of the voluptuousness of the East in its most tender and delicate phase. A third development, beautiful but not pure, is to be found in the girl Gunga, with her passionate love for Moro Trimmul, which leads her to aid him in his endeavours to obtain possession of Tara, till at last she is conquered by the girl's unbending chastity, and forfeits her life in the attempt to rescue her from the Brahmin's snares. There is much indicated here which requires delicate handling; but perhaps the most difficult task the author has had to perform is the attempt to interest an English reader in the marriage of Vyas Shastree to Rhada while his wife Anunda lives, and to make us understand, and to some extent feel, how Anunda can not only take part in the preparations for the marriage, but overcome her husband's objections to it, and busy herself to procure him a wife who shall possess all those attractions which an English matron would desire to keep as far as possible from her husband. It is hardly sufficient for this purpose, to show that according to the Hindu faith the want of a son will involve the Shastree's family, in the event of his death, in poverty, and deprive him and his family of the benefit of their religious ceremonies, which only a son, real or adopted, can perform. Our ideas revolt from the sight of a man with two wives as hostile to our own religious sentiments and social habits; and we turn instinctively to that brutal phase of human debasement which we see amongst the followers of Brigham Young. Yet, difficult as the task is, it is performed so delicately that we see the possibility of the Hindu Anunda taking her sister-wife to her heart, and entering so earnestly into the negotiations and preparations for her marriage, which form one of the most interesting chapters of the work. It is on Tara, however, that the eye rests with the deepest interest; and a few lines at the close of the tale dexterously raise the hope that this pure and exquisite being has, by the force of her chastity and devotion, been enabled to see through the mysteries of her pagan faith into the clear light of Christianity.

Round these characters circle many others, who carry on the

political action of the tale, and illustrate the subtlety, treachery, ruffianism, and chivalry of the East. Pahar Singh is a glorious picture of a robber,—avaricious and bloodthirsty,—but capable of fidelity to any cause which has the good fortune to win his sympathies. The scene in which he awaits in his stronghold the return of his nephew, Golap Singh, from a predatory excursion; and that in which Golap and his followers return, are highly picturesque. His disguise in the temple when he meets the King, also disguised, and delivers to him the papers which disclose his Wuzer's treachery, is again a fine specimen of the highest dramatic power. Indeed, throughout these volumes we have frequently to admire the ability with which, in a few words, some magnificent picture of the East, with its fakeers and jogis, priests and brigands, temples and fortresses, and armies blazing in gorgeousness, is spread before us. But the most thrilling description is that of the scene in which Tara, who, having dedicated herself to the funeral pile, to escape from Moro Trimmul, is placed in the temple to be worshipped, and discovers the parents whom she had believed to be dead. To reconcile the instincts of Christianity with the tyrannical rites of paganism; to make us almost venerate the girl who submits herself to this last terror of an idolatrous faith, and feel that her act is one of heroic devotion, requires no ordinary power. But it is one of which the author shows himself master, not only in this but in other passages of his book, which in less gifted hands would be simply revolting. We have, moreover, the advantage of knowing that we have not before us merely a work of imagination. The chief characters have played their part in the history of India, and the country which Captain Taylor has described is one with which he is perfectly familiar. It is this, perhaps, which constitutes the principal value of his work; this and the insight into the manners and customs, the very mind of a people, who deserve from us, considering all that we taken from them, a closer attention to their sociology than we have yet given it.

#### THE PRAYER-BOOK AS IT MIGHT BE.\*

THE title selected for this Liturgical volume might truthfully enough be changed into "The Prayer-book as it might be, but can never be." It is a Liturgy in *posse sed non futurum esse*. If, indeed, it were now, for the first time, proposed to compose a Prayer-book for a Scriptural Church of a rather Evangelical cast, Mr. Bingham's book would probably answer admirably well, and we ourselves should feel no difficulty as to using it. But, unfortunately for him, that is not the question. The real problem to be solved is this,—What are we to do, in the way of amendment, with a Prayer-book now 200 years old, the foundations of which were, as we ourselves have been pointing out, Evangelically laid by Cranmer, but which was afterwards shaped, reshaped, moulded, and fashioned in successive revisions by Whitgift, Bancroft, Laud, and Sheldon, and, finally, cast into its present form, to which vast numbers of people are most devotedly attached? The question is a practical one. We want to know not so much what we should like, if matters were in our power, to do with this book; but what, in the way of beneficial change, in the actual circumstances of all parties, it is possible to do. To this question Mr. Bingham's Liturgical Exemplar furnishes no satisfactory answer.

Being advocates ourselves of moderate Liturgical revision, we are anxious to avoid judging harshly of a performance which, with all its faults, has many genuine merits. We know how many are the objections which the propounder of any scheme entering much into details must be prepared to answer; above all, with such an Herculean undertaking as that of a satisfactory recasting of the Prayer Book; and we are, therefore, ready to waive all minor objections. But Mr. Bingham has, as a revisionist, so evidently overshot his mark that there is no room left for hesitation, at least on one or two essential points. One of these is, that in all present efforts towards Liturgical amendment no changes in doctrine should be attempted which would seriously affect the comprehension of the Church. That comprehension should be preserved if possible uninjured in its present status. The ecclesiastical dredging net must not be spread to catch a shoal of Nonconformists, while a shoal of High or Broad Churchmen is lost or ejected. Now one of the first immediate consequences of an adoption of Mr. Bingham's book, were such possible, would be a terrible schism in the Church, in which the whole High Church (not Tractarian) party would be expelled, and sent to the right about to form a Free Kirk for themselves. The alterations proposed are so sweeping, to so great an extent do they entail a change of doctrine, and so palpably are they levelled at High Church notions, that it would be impossible to adopt them, and at the same time retain that party. The whole aspect is Low Church; the old Puritanical objections of the Hampton Court and Savoy conferences are conceded, most of them, in one form or other; the word "regenerate" is expelled from the Baptismal Service; the Catechism is recast in a mould which no High Churchman can approve of; and the old controversy as to vestments is disposed of after a most arbitrary fashion. It is evident that no Prayer-book that attempts all this can, in the present century at least, become the Liturgy of the National Church of England.

We take an instance from the Service for Infant Baptism. Instead of the oft-heard words, "Seeing that this child is

\* Liturgis Recensio Exemplar: The Prayer-book as it might be, &c. By Richard M. Bingham, Incumbent of Queensborough, Kent. Wertheim, Macintosh, and Hunt.



regenerate and grafted into the body of Christ's Church, &c.," Mr. Bingham proposes that the clergyman should say, "Seeing now, Beloved, that this child is by baptism taken into union with the Visible Church, &c." Now it is evident that a change of doctrine is here attempted. We certainly have no sympathy with extreme notions of regeneration *opere operato*; but between them and that here propounded by Mr. Bingham there is a middle course and a more reasonable doctrine which that word may be allowed to express, namely, that the baptized child by baptism is placed in an improved position with respect to God—in some state of covenanted grace. This is an opinion held by many moderate and sound Churchmen, and is quite in accordance with the 27th Article, in which, strange to say, Mr. Bingham retains the word "regeneration."

But in "the General Rubric" with which he prefaces his "Exemplar Liturgie Recensæ," and another relative to the Creed, will be found some directions which would be sure to be rejected by even moderate Churchmen, as dictating too arbitrarily on matters of real indifference:—

"Nevertheless it shall not be lawful to introduce or use, either within the chancels, or elsewhere in the churches, any candles or candlesticks during daylight; or flowers, or garlands, or crosses, or crucifixes, or any device, emblem, or symbol superstitious in itself, or tending to superstition, &c."

"No minister shall use the surplice except when officiating in the reading-desk, or at any of the occasional services, or during the administration of the Lord's Supper, &c."

"That it shall not be lawful for the minister, while saying the Creed, to turn purposely to the East, or bow towards the Communion table, or repeat the formula with his back to the congregation."

One remark we offer on these rubrics. It may be superstitious on the Romanizing side to attach such importance to vestments, altars, garlands, &c.; but is it not possible to fall into an error of a similar hue, in insisting on the *negation* of them under all circumstances—as, for instance, to forbid as here the use of the *surplice* in preaching? To us it is a matter of pure indifference whether the "winged words" of the preacher be black or white, provided they be truthful and sound.

Another cardinal rule of revision Mr. Bingham has violated—namely, not to alter the words of the Liturgy without an *absolute* necessity. Obsolete words, and words now conveying a new meaning, should have their modern equivalents substituted for them. Many such changes are with good judgment made in the "Exemplar." But too frequently are words changed, and without cause, for language neither better in aptitude of expression, truthfulness to feeling, nor majesty of style. Who would pronounce, "Brethren beloved in the Lord, we are taught by Holy Scripture to make confession of our sins to Almighty God," &c., an improvement on, "Dearly beloved Brethren, the Scripture moveth us, &c." Here the change is purely gratuitous. A like judgment may be pronounced on the substitution of "sinful people" for "miserable sinners," "religious life" for "righteous life," "foes" for "enemies," "untimely death" for "sudden death," "presbyters" for "priests." The title of the "Communion Service" will scarcely be improved in significance by being converted into "the Eucharistical Service."

Again, instead of the bridegroom pledging himself to his bride, in the Marriage Service, with the words, "With this ring I thee wed, with my body I thee worship, &c.," Mr. Bingham would have him say—no doubt in the way of concession to the old Puritanical objection—"With this ring, as a visible token of our union, I solemnly confirm and ratify the covenant now made between us, binding myself to thee and thee to me so long as we both shall live. So help me, God!" Now, in the first place, this last solemn asseveration savours too much of a court of justice. Secondly, the whole is but a poor and a weak substitute for the quaint but pithy old form, which has in its day delighted many an anxious maid. Thirdly, it is a question if it be true. Can it be truly said that the man is the *ratifier* and *confirmer* of the covenant in that case? One would think that the covenant being contracted by means of a religious service, the ratification should be in heaven, in answer to prayer, or, at least, that the clergyman has a share in it. Fourthly, the Puritanical objection, for the sake of which "I thee worship" is removed, was a silly one. No one, judging from the context, from which the meaning of words should always be taken, imagines for a moment that "worship" denotes anything *idolatrous* in the case. The phrase was probably intended as a pledge, on the part of the man, of purity and fidelity. It was with no small success that King James I. disposed of the objection at the Hampton Court Conference, when he promptly replied to the Puritan advocate who urged it: "Ah, Dr. Reynolds, if you had a good wife yourself, you would think all worship and honour well bestowed on her."

Notwithstanding these faults, which we are unwillingly constrained to point out, there are some real merits in this volume, and many suggestions, which will make it a useful book to consult. The changes proposed in the Burial Service and the Visitation of the Sick are probably as judicious as will be ultimately adopted. The removal of the names of the black-letter saints few on the score of conscience will object to. The arrangement of the Psalms and Lessons, with the selection of Scripture sentences and anthems, are worthy of attention. The shortened services, those for the use of soldiers, for prisons and reformatories, and the harvest thanksgiving service, are all admirable and well adapted for their several purposes. To these few objections will be made; and for the

reason we have mentioned, that it is far easier to introduce for the first time a form of prayer never required before, than to amend one which has been already in use, and has become sanctified by the associations which time has gathered round it.

#### A MINING JOURNEY ACROSS THE GREAT ANDES.\*

In a business like way Major Rickard begins his book. He tells you why he went and when he started; he tells you what boxes to use for packing your things, and what things to put in them if you should follow his route. He does not trouble himself to write or his readers to peruse any florid introduction, nor is he guilty of any round-about process of coming at what he has to say. He goes straight to the point—as straight as he went off on his journey. Being at Valparaíso in April, 1862, with the intention of returning to Europe after an absence of nearly six years, he unexpectedly received an offer from the Government of the Argentine Republic to proceed to that country as Inspector-General of mines, his first duties being especially to explore the then newly discovered silver mines of San Juan. He accepted the offer and set to work to arrange his luggage and scientific apparatus, the season for crossing the Cordillera fast drawing to a close.

It is not our intention to follow him through every portion of his journey. He has recorded every incident in it, from what he had for breakfast to the loss of his blue "goggles" in the snow; spoken of every one he met, from the fair Señoritas who whiled away an evening very pleasantly by playing and singing Spanish airs, to the two "gauchos" on the Paramilla plains of Mendoza, whom he scared away with his Enfield rifle; described everything he witnessed, from the snow storm in the Cumbre pass to the effects of the great earthquake of Mendoza, of which he was not a spectator. He saw, however, the ruins, and he heard the narrations of those who were eye-witnesses and sufferers. On Monday, May 5, he rose at an early hour, and sallied forth to see the "ruins of the doomed city." After spending two hours in this way, he retired to his hotel, meditating upon the dreadful catastrophe which had in a few seconds turned a gay and beautiful city into an enormous graveyard, in which heads, arms, legs, were still lying about undecayed. "After breakfast," he adds, "I got my camera and plate-box ready and proceeded to the theatre, from the roof of which I obtained three very fair photographic views, which, with one made on the plaza, formed a good addition to my stock of South American landscapes."

This sudden turn from the pathetic and descriptive to the practical is characteristic of Major Rickard. He had seen the city, so he took his photographs; and having done this, he set to work in the evening to gather the most correct accounts he could get about the catastrophe, the result of which to the reader is the story of Don Domingo, an old gentleman who was buried beneath the *débris* for five hours, and eventually extracted by his coachman.

From Mendoza to San Juan occupies about two days and a half. The accommodation it appears is not good, and "bread, tea, and sugar must be taken by oneself." The town is situated upon a level plain, the nearest hills being those of Zonda, about five leagues distant, which are the spurs of the lower range of the Cordillera. On the east, some seven leagues off, there is another range of hills about thirty leagues in length and twenty wide, rising to a height of some 3,000 feet from the plain, and completely isolated. Around its western base are numerous well-cultivated "finca" or farms. The river is pretty wide and rapid. To the north the view stretches away uninterruptedly on a level and partially cultivated plain, irrigated by artificial canals made from the river, as rain is rather a rare commodity in those districts. The town is described as not visible until the traveller is virtually within its limits, the houses low, with flat roofs in the Spanish style, and the cathedral as bearing the marks of many hard shakes from earthquakes. Here the governor assigned a house to the major, who describes the friends he met in San Juan as the most amiable, attentive, and hospitable of any he had ever met in South America. Amongst the incidents on his first expedition, a huanacos hunt makes a prominent figure, but is beaten in humour by the account of the ostriches:—

"At last I fired," says the Major, "and of course missed (as I usually do). On they (the ostriches) still came, and the bolas seemed now to be in requisition. I shouted to the gaucho to let fly at them, but he shook his head, and said, 'Todavía no, señor' (Not yet, sir). I mounted again and dashed towards them, in order to try a closer shot with the bolas; but just as I considered the opportunity a good one, the ostrich doubled and went off at a tangent, to my intense disgust and the amusement of my men."

"We were now within fifty yards of them, all yelling and diving in and out through the bushes; for such game for doubling and turning I have never met with. At one moment you feel sure that you've got him going in a straight line, at full speed, when suddenly he wheels right round and leaves you to shoot ahead twenty or thirty yards before you can turn. I was 'sold' several times in this way, and eventually gave up the bolas as a bad investment, and took to my revolver. We were now six of us after the ostriches (the remainder having gone after the huanacos), and frequently were within twenty yards of them. I fired twice and missed, but the third time I was successful, and had the gratification of seeing one go over and cock up his toes."

\* A Mining Journey across the Great Andes; with Explorations in the Silver Mining Districts of the Provinces of San Juan and Mendoza, and a Journey across the Pampas to Buenos Ayres. By Major F. I. Rickard, F.G.S. London: Smith, Elder, & Co.

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At last, after crossing the Tontal and over a series of hills, he arrived in an extensive valley at the first hut temporarily constructed in the mining district. No doubt the Major is right in recommending that no machinery sent for mining or metallurgical purposes should be more than 150lbs., or, as an extreme, more than 350lbs. He has seen lying about in South America, in deserts and on mountains, pieces of machinery and materials for the reducing establishments to the value of thousands of pounds, to all intents lost to the owners simply from disregard of the fact that mules cannot possibly carry a ton weight. The result is that, in nine out of ten cases, South American mining-speculations are failures; owing not to the poorness of the mines, but to the folly of sending out such masses of iron as only railway trucks can carry.

The Major's description of "accommodation for travellers" in the mining locality is not encouraging. The wind penetrated through numberless chinks in the walls, and frolicsome rats and cats disturbed his repose.

"The 'boca mina,' or mouth of the mine, is the place where the ore is brought out and assorted by the miners. The different classes of ore are piled up in heaps according to *ley*, or per-centage, and are afterwards broken up small and further classified; the ore is then ready for weighing and transmission to the reducing establishment, or the shipping port, as may best suit the owner's purpose.

"I have often wondered at the quickness and precision with which the South American miner assays and determines the various qualities of ore by simply a rapid glance, without a lens or other scientific aid to assist him; rarely, if ever, can a piece of ore containing metal be found amongst the rejected piles of *desmontes* surrounding a shaft's mouth. If the practised miner happens to meet with a new class of ore which puzzles him at first sight, he resorts to his rough and seemingly absurd method of assay: a cow's-horn sawn longitudinally in half, and a little clean water, being all the apparatus necessary to form his laboratory. It is surprising with what dexterity and accuracy he will determine the *ley* of a mineral; though he frequently makes rather serious mistakes in metallurgical nomenclature, not being able to decide which metal is present, if in the non-metallic state: he will, however, in a few minutes convince himself of the presence of some heavy substance, and that it is sufficient to warrant his laying by the ore until a favourable opportunity offers of having it assayed by some metallurgist."

The history of these mines is briefly told. In 1860 a Chilean miner, a political refugee, was engaged in herding cattle in the district of Tontal, about eighteen leagues from San Juan, and while so employed on a range of high hills, about 6,000 feet above the sea, he discovered a metallic vein cropping out at the surface. Having some knowledge of ores he considered it important, and, on analysis, it proved to be a highly argentiferous sulphide of lead.

The discoverer took immediate steps to secure his legal title to the vein—a simple and inexpensive process in the Argentine Republic, where any person discovering the existence of a metallic vein outside the boundary of an already allotted mineral claim, becomes entitled thereto by simply announcing the same before a notary public in the district, and presenting a stamped document (value two shillings and threepence) describing the position, boundaries, and class of ore, and depositing with his deed a sample of the latter, declaring that he has at his disposal the necessary means of working and exploring the vein. The mine is then ceded to him and his heirs for ever. There is no royalty, nor can the owner of the soil interfere in any way with the legitimate working of the claim. The fame of this herdsman brought many speculators, and several mines are now at work. On arrival at Tontal, the Major, after a careful examination over ninety miles of the district, came to the conclusion that there existed most important silver-bearing deposits.

An analysis of the samples he collected gives an average *ley* of 168 ounces of fine silver to the ton of crude undressed ore, and some finer samples assayed by Messrs. Johnston and Matthey give 891 and even 2,417 oz. to the ton; the principal part of the silver existing in the state of chloride disseminated in a clay matrix. In the neighbourhood of the mines every natural facility presents itself for the treatment of the ores—firewood in abundance, water-power to any extent, and a selection of fire-clays equal to Stourbridge, sufficient to build any number of furnaces. But one great *sine quâ non* is wanting—capital. The pages which now follow are mainly devoted to mining matters and statistics. The La Huerta mines are visited, and the festivities of San Juan described. The author is *fêted* by the San Juaninos; he discourses on schemes for national education, plans of immigration, the inducements to emigrants; and gives his opinion of European emigration. After he has made his Report to the Government, he is ordered to proceed to Buenos Ayres, and makes his provisions for the Pampas.

#### FRANCIS CHARLES WEEDON.\*

THERE are few tasks more mournful than to lay the meed of praise upon the tomb of early departed worth of any kind, but perhaps it is especially so when we have to place it upon that of the poet whose song has been interrupted by death as it was beginning to flow in affluence of melody. To the poet belongs still the exclusive privilege of giving to all that is beautiful its highest and most spiritual expression; to shape into words whatever moves us most deeply in our joys and sorrows, in the tenderest

affections and noblest aspirations of our souls. And when his song has gone forth from him it becomes our own; a language in which the innermost throbbings of our hearts can find utterance; a casket wherein what has moved us most is fixed and made permanent—"a joy for ever!" Pity! that death should claim the singer ere he has poured forth all his music. Pity! that it should hurry him away from us just as he was soaring in his flight, with such promise of excellence.

We cannot close the volume of poems before us without feeling that we have sustained a loss of this kind in the early death of their author. In every page there is promise; in many, such performance as could hardly be surpassed. The language of poetry was native to him. His thoughts clothe themselves in it as their appropriate dress, and flow into the most difficult metre with ease and grace. We have never to seek for their meaning. It is clear to us at once; simple and chaste; the reflection of a mind without stain; which opened itself lovingly to the reception of whatever was pure and beautiful; and, breathing its own spirit into the images it received from without, created thoughts which in an age less thronged with competitors would have opened to him the Temple of Fame. Even as it is there are poems in this volume which ought not to be "let die." Kirke White is a name still remembered amongst us; but nothing that he ever wrote can be compared with Mr. Weedon's lines "To a Rivulet by the Sea;" nor, indeed, can we immediately recal any poem of its kind more beautiful.

"Ev'n though winter's rime  
Sparkle about thy banks, thou, in thy prime  
Of everlasting youth, of endless health,  
Under the ice takest thy way by stealth:  
Though all the earth be dead—  
Palsied in that cold gripe—thou art not sped:  
Thy life is only hid—  
And when the spring lifts up her waking lid,  
And from her radiant eyes  
Smiles a new warmth into the blushing skies,  
On the first sunny day,  
Thy waves again are at their careless play.  
O, type of life and youth!  
O, very type of life and joy in sooth!  
How can we help but love  
The shifting gleams that o'er thy waters move—  
How can we help but stay  
And watch thee on thy ever laughing way?"

It is no poet on stilts who writes these lines; no songster whose perch is near the earth that pours out such music. Again:—

"Thou art of the things  
That feed our hearts with strength from hidden springs;  
The meads, the streams, the flowers,  
These never frown—and these may still be ours:  
They have no chidings grave,  
They have no forms the spirit to enslave:  
Each wood and copse is full  
Of silent teachings of the beautiful:  
The leaves can make more wise  
Than the hard learning that is bought with sighs;  
Even the clouds are fraught  
With curious meanings and abundant thought;  
And wild flowers in the dells  
Carry a double honey in their bells."

All this is lovely as the dew upon the leaf. Nor do these passages crop up in a field otherwise of mediocrity. Had we space we could select many others quite as beautiful; we must content ourselves with one more. It might have had a more poetic title than "A Character Sketch;" but call it what we will, we have never read anything in its way more exquisite. Here it is:—

"Thou art not, as the queenly lily, tall;  
Thou art a little rose-bush by the wall,  
Whereon sometimes the chequered sunlights fall.

Thou art not as a garden rich and fair;  
Thou art a calm spot in the wild woods—where  
Cowslips and violets grow, and scent the air.

Thou art not as the blaze of summer skies;  
But as the pale hues of the twilight's dyes—  
It is their light that lingers in thine eyes.

Thou art not as an anthem deep and loud;  
Thou art a lingering murmur, which the bowed  
And listening ear catches, as from a cloud.

Thy life flows not as a great river wide;  
Thou art a little brook, by whose green side  
Pale primroses dip down and drink the tide.

Thou art a small star in the early dawn,  
Quite white and faint; a quick and fresh-eyed fawn,  
A young bird singing on a quiet lawn."

We are not surprised to learn from the brief memoir prefixed to these poems that their author was a man whose gentleness of disposition "won for him the admiration and affection of all who knew him." He took academical honours at King's College, London—his *alma mater* should be proud of him—and when he was driven from Cambridge by the illness to which a few years later he succumbed, he left behind him a reputation as a classical,

\* Poems by Francis Charles Weedon. Longmans.



historical, and mathematical scholar of no mean order. The few years which were left to him were spent in labours which hastened its close; and it is sad to think, while we read his poems, that they helped to consume the life which gave them being. Literary fame was his ambition. "Early and late," says his biographer, "he toiled for it, even in the midst of bodily pain and infirmity; complaining not, but hoping and struggling on to the last." There can be little doubt that had he lived he would have left a name which the country "would not willingly have let die." Even as it is, we cannot believe that what he has written will quickly pass away.

### THE QUARTERLIES.

**THE QUARTERLY REVIEW.**—The Progress of Engineering Science is the first article, which is based upon the lives of British engineers, by Mr. Smiles; the Proceedings of the Institute of Civil Engineers from 1842 to 1863; and Sir William Armstrong's address at the late meeting of the British Association. The subject to the general reader is not *prima facie* attractive. The writer gives us at a glance a review of the greatest engineering works of the day, completed and in progress, English and Continental. The second article is upon the Life and Writings of Thomas Hood. There is something in the poet and his works which seems to infuse his own nature and genius into those who write upon him. We have seldom read a more beautiful tribute to the memory of departed worth than this delightful essay. "You never," says the writer, in the close of his article, "you never think of Hood as dead and turned to marble; statue or bust could never represent him to the imagination. It is always a real human being, a live workfellow or playfellow, that meets you with the quaintest, kindest smile, takes you by the hand, looks into your face, and straightway your heart is touched to open and let him in. In life he complained of his cold hand; it used to be chilly as though he was so near an acquaintance of death that they shook hands daily. You cannot feel the cold hand now; that was put off with the frail mortality. The hand he lays in yours is warm with life. He draws you home to him. You must see Hood in his home to know him; see how he touches with something of beauty the homeliest domestic relationships; see how he will transmute the leadenest cares into the gold of wit or poetry; keep a continual ripple of mirth and sparkle of sunny light playing over the smiling surface that hides the quiet dark depths where the tragic life is lived unseen; from the saddest, dreariest night overhead bring out fairy worlds of exquisite fancy touched with rosiest light. And whatsoever place his name may win in the Temple of Fame, it is destined to be a household word with all who speak the English language. Though not one of the highest and most majestic of immortals, he will always be among those who are near and dear to the English heart for the sake of his noble pleading of the cause of the poor, and few names will call forth so tender a familiarity of affection as that of rare 'Tom Hood.'" The Antiquity of Man forms the subject of a long and elaborate article, based on Sir Charles Lyell's book; and in the article "Co-operative Societies," the history and prospects of these associations are discussed in a hopeful spirit. The movement the writer considers to be eminently conservative; and he adds, "If every working man in England had a little property—a provision against misfortune and old age, a something to leave to his children, a stake in the country, in fact, becoming thus necessarily a supporter of order—our institutions would be placed on so sound a basis that, humanly speaking, nothing could shake them." Japan becomes more than ever a question of moment, owing to the intelligence just received of the destruction of Kagosima by the British fleet. This gives additional interest to the able article in the *Quarterly* upon this subject. The "Anti-Papal Movement in Italy" is the title of an elaborate article, which, eschewing the political phase of the question, discusses what can be done by Englishmen "towards the purification of the Italian Church and the promotion of Christian unity." Besides the articles we have mentioned, there is one on "Froude's Queen Elizabeth;" and another on the Church of England and her bishops, based upon the lives of Dr. Blomfield, late Bishop of London; Dr. Wilson, late Bishop of Calcutta; and the addresses and charges of Dr. Stanley, late Bishop of Norwich.

**THE NATIONAL REVIEW.**—"The Recent Criticism of the Old Testament" stands at the head of the "contents" of this quarterly. The writer takes for the basis of his article "An Introduction to the Old Testament, Critical, Historical and Theological," by Dr. Samuel Davidson, of the University of Halle; and claims a thorough freedom in examining the genuineness of the Old Testament. "Religious liberty," he says, "has been a watchword of Englishmen for two centuries; it cannot be stunted now." The second article is an examination of the tragedy of "Macbeth," in which the writer endeavours to show that the idea we have received from the stage of Macbeth and his wife is a distorted one. He proceeds to give his own view; which is, that Macbeth did not act under the instigation of his wife,—that her ambition was but the reflection of her husband's. "Mistaking entirely his character at first, proud of his success for his sake, and rightly reading him so far as to see that his ambition, which was insatiable, grasped at the throne, she lent herself to the murder of Duncan, in the belief that, the throne once obtained, Macbeth's ambition would be satisfied. Her moral sense was inactive, and not sufficient to lead her to oppose his project. It was not, as we shall see, utterly wanting in her, as in Macbeth." We think the writer has made out his case; and there are some just reflections upon the English stage, which aspirants for histrionic honours would do well to read. "The Health of the British Army Abroad and at Home" is the subject of the third article, in which the writer shows that a diminution of mortality in the Indian army might be effected similar to that which wise regulations have produced in the army at home. "Poland as it is," presents rather a review of the state of Poland since the Congress of Vienna, than a

picture of its present condition. Another misnomer is to be found in the article entitled, "The Royal Supremacy, and the History of its Introduction." The royal supremacy is, indeed, touched forcibly; but the article is chiefly occupied with the life of Wolsey's Cromwell, and the errors of Mr. Froude's history. If the writer's statements are correct, Mr. Froude's work so far goes to the winds, notwithstanding the elegance of his style; and an historian who can so grossly blunder in one part of his book must be regarded with suspicion throughout. The article is ably written and most interesting. Till he has disproved its statements Mr. Froude cannot pretend to the character of a veracious historian. Mr. Browning's poems will never be popular. His plays are unactable and his songs unmelodious; his style is obscure, and, as in "Sordello," sometimes utterly unintelligible. Yet he must rank high as a poet—a poet, however, whose audience can never be large. His works are reviewed in the present number of the *National* in a spirit at once critical, kindly, and judicious. An article on the foreign policy of the English Government and the English nation examines the conduct of our Government in reference to the affairs of China, Japan, Mexico, and Poland. The writer thinks that England has, in the various questions of foreign policy that have troubled us during the last two years, come off with very considerable credit; and that where our course has been such as we cannot look upon with satisfaction, it is because no course would have been satisfactory. In the article on Sir G. C. Lewis, that phase of his life, his labours as a scholar, which is little known to the general public, is principally dwelt upon, by a writer who is well up to his subject. The late statesman was one of the men who show much less than they are. What was below the surface was the greatest and best part of him; and it is only by looking there that we can at all appreciate the loss which learning and statesmanship have sustained in his death. An article on M. Renan's unhappy book concludes the present number.

**THE HOME AND FOREIGN REVIEW.**—We are somewhat tired of the "Gael Discipline" question. It is a subject upon which nobody seems of late to be able to throw additional light, and the first article in this review is not to be excepted from our remark. The second article treats of the "The Irish Church Establishment," and combats Dr. Mant's theory that the Church as it exists now faithfully represents the doctrines of St. Patrick, St. Columba, and St. Bride. The writer speaks without severity of the Irish Protestants; but, on the other hand, goes over the familiar arguments against them. Here, again, we have a question with regard to which there is nothing new to be learnt. "The Revolution in Poland" follows. The writer argues that when the Revolutionary Government repudiated the pretended amnesty, and rejected the promise of a further development of the national institutions which was offered at the same time, demanding absolute deliverance and political independence, the basis for the intervention of the three Powers was cut away, and Russia became justified in attempting the subjugation of Poland by arms. Had Russia at this moment clothed her reply to the three Powers in conciliatory language, public opinion would hardly have insisted on a renewal of mediation in favour of the Poles. It cannot be, he maintains, for the benefit of Europe to overstep its international right, and to force concessions upon Russia; and he limits international right to this object—"a speedy pacification on the basis of the treaties, that the peace of the Continent may not be disturbed, and an arrangement by which Russia shall no longer make the fulfilment of her pledges dependent only on her own good will, and the right of nations and the guarantee of the great Powers shall cease to be illusions." "Emigration in the Nineteenth Century" is a useful paper, in which a great quantity of facts are brought together. The article on Foundlings is most valuable. It throws light on one of the most difficult and painful subjects that claim our attention, and must one day receive something more than attention. The writer condemns the turning-box as an evil. He shows that it has increased the number of desertions; and this by figures, which are indisputable. The whole article deserves the most careful consideration. We see, also, in this number of the Home and Foreign an able criticism upon George Eliot's novels, in which the philosophy of this lady's writings is dwelt upon apart from their literary merits. The writer sums up his view of their moral effect in these words:—"The positive good of her sensible ethics outweighs the negative evil of her Atheistic theology; and her books may be read not only with pleasure and profit, but—unless the reader is possessed by squint suspicion—without a conception of the hidden meaning which lies under their plot, their dialogue, and their characters." We, however, doubt the truth of this position. "The formation of the English Counties" treats upon an interesting subject, to which sufficient attention has not been paid. The article deserves to be read. "Dante and his Commentators;" "Medieval Fables of the Popes," and the review of Contemporary Literature and Current Events conclude the number.

**THE DUBLIN REVIEW.**—The second number of the New Series opens with a severe article on Dr. Hook's "Lives of the Archbishops of Canterbury," in which the Dean of Chichester is charged more than once with perversion of facts. This article is followed by one upon the Curé of Ars—one of the most extraordinary men of the century. The son of peasants, his first duty, when he could be trusted from his mother's knee, was to lead his father's little flock to the neighbouring pastures—not a large flock, for in after years he used to look back with regret to the days when he had the charge, as he said, of only "three sheep and an ass." From this early age his piety was conspicuous, and already among his playmates he showed that zeal for the service of religion which afterwards made his name a power in France—a power with which political aim or influence had nothing whatever to do, but which was exclusively personal as it was devoted wholly to the labours of his mission. His was one of those lives which break down all sectarian prejudice, and may be admired without regard to the creed he professed. An article on the Prison Ministers Bill discusses the merits of the late Act of Parliament for the appointment of Catholic chaplains to our prisons. It contains, however, little more than a statement of the case for the Bill, and a

review of the principal relation upon in the described discovery follows; a last, by the Christian Unity of E troversial, of our not a paper w and what is that up on the Tra

THE LO able article derives int duced to highest pe importance thought of Zschokke type. In novelist, h characteris thoughts v much that accepted b while he t music to s second the nor prayer were sixte decline of religion to understand parents, a would like the unders impression system of who coul qualities of his doctrin for at the into the hi impression its instabil of such a there is to much that are vor h and thou, me!" "T creation pr declare it? spirit. . . can never "The Hist towards ad of the Spir ain get rid believe in But he is n ment of h influence impossible demon may The article Hood, a gr exquisite p of wit and a brave life, beauti while conte labours of l give him th the debt ha to the dead Mr. Farrar in reference French lite besides arti

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review of the debates in both Houses, with extracts from the speeches of the principal speakers *pro* and *con*. One of the most interesting papers is upon "The newly discovered Jewish Catacomb at Rome." The relation between the Jews and Early Christians in Rome is dwelt upon in the commencement of the article; the catacomb itself is then described and several of the inscriptions are given. The essay has a controversial leaning, but that does not lessen the interest attached to the discovery of which it treats. An article on "The Letters of St. Teresa" follows; and then we come to one upon "The Dogmatic Principle," based on a sermon preached before the University of Oxford, in May last, by the Rev. Walter W. Shirley, M.A., entitled "Undogmatic Christianity;" and some sermons of Professor Stanley's, entitled "The Unity of Evangelical and Apostolic Teaching." This paper is wholly controversial, and its subject cannot be grasped within the brief compass of our notice. "The Catholic Congress of Malines" is the subject of a paper which proposes "to give an outline of what the Congress was, and what it proposed for itself to do." But a more interesting paper is that upon Tract 90, forming a second part of the "Historical Notes on the Tractarian Movement," written by one of the Oxford converts.

THE LONDON QUARTERLY REVIEW.—This Quarterly opens with an able article on the life and works of Heinrich Zschokke. The subject derives interest from the fact that the German mystic has been introduced to the notice of English readers under the patronage of the highest personage in the land; but it is also in itself replete with importance to all who can value the researches in the regions of thought of an original mind and profit by them. For Heinrich Zschokke was not a German philosopher of the windy and useless type. In the course of his time he distinguished himself as poet, novelist, historian, politician, and philosopher, displaying in all the characteristics of a powerful and earnest mind, working out his thoughts with a sincere belief in them; probably enough propounding much that is untenable—much at all events that will not be readily accepted by the world. In the education of his children, for instance, while he taught them poetry to inspire them to imitate high deeds, music to soften their natures, and gymnastics to enable their bodies to second the impulses of their souls, he taught them neither catechism nor prayers, nor did he allow them to attend public worship till they were sixteen. He held that nothing has so greatly contributed to the decline of Christianity, as the custom of imparting the higher ideas of religion to children at an age when their memory only and not their understanding is capable of receiving them. Perhaps there are few parents, anxious to give their children a religious education, who would like to follow this example, or who would not fear that while the understanding was gathering strength, it might be contracting impressions hostile to religion. It may at least be said, that such a system of education evinces extraordinary self-confidence in the writer who could preach and practise it. And this was one of the dominating qualities of Zschokke's mind. Probably he could not have exposed his doctrines to a more destructive test than his personal experience; for at the age which he fixed upon for the initiation of his sons into the higher doctrines of religion his mind took its thoughts and impressions from the last book which he read, and horrified him with its instability. Possibly there is as much to avoid in the contemplation of such a character and in the opinions he had left upon record as there is to imitate. But amid much that was dreary there was also much that is both beautiful and practical. Such apostrophes as these are worth remembering:—"O religion, O sweet peace of conscience; and thou, O union of my soul with the Most High, do not abandon me!" "Thou art love, and nought but love! Does not the whole creation proclaim it? Does not Jesus, the divine enlightener of man, declare it? . . . Thou wilt never disunite what thou hast united in spirit. . . . Whosoever dwells in love can never feel forsaken, and can never cease to exist." An article on Mrs. Howitt's recent book, "The History of the Supernatural in all Ages, &c.," goes some way towards admitting the presence of supernatural agency in the exploits of the Spiritualists and the table-rappers. Between those who would fain get rid of miracle and the supernatural altogether and those who believe in their constant presence, the writer agrees with neither. But he is not disposed to exclude the supernatural from every department of the history of man, or absolutely and altogether to deny the influence of unseen things. "It does not even," he writes, "appear impossible that, in an exceptional case here and there, some invisible demon may have had to do with the manifestations of Spiritualism." The article is curious and very ably written. In another upon Thomas Hood, a graceful tribute is paid to the memory of an amiable man and exquisite poet. What a gentle life was throbbing behind those pranks of wit and humour which for years delighted the town; what a brave struggle with poverty and sickness; what a home life, beautiful in its manly tenderness and love! It is pleasant, while contemplating a life so rich in virtue, to think that the pious labours of his children in collecting his writings enable his country to give him that place in its literature which he deserved. Would that the debt had been to the living poet which can now be only rendered to the dead! Besides the articles we have pointed out, there is one on Mr. Farrar's Bampton Lecture, in which the relations of free thought in reference to the Christian religion are discussed; another upon recent French literature; another upon Jurisdiction in Colonial Churches; besides articles on the General Post-office and the Sinai Bible.

THE FINE ARTS QUARTERLY REVIEW.—The second number of this new claimant for public favour, edited by Mr. Woodward, the Queen's librarian in ordinary, bears evidence to the thorough manner in which the work of fine art criticism will be carried out in its pages. One of the best articles is that by the Rev. C. Kingsley on Madame Henrietta Browne's picture of the "Sisters of Charity;" not so much, perhaps, for the criticism upon the picture itself, as for the remarks upon high art generally, and the dispute between the "realists" and the "idealists." Mr. Kingsley selects Henrietta Browne's painting as the best modern example of the compromise between the two schools—"the golden mean." Further on, the reader will find in the article on Mulready further examples; and the two essays should be read in connection. Mr. Kingsley combats the notion of the realists that a

painter may paint anything he may happen to see; first, because in that case he would have a right to represent purposeless ugliness and vulgarity; next, because all nature is not healthy, and disease is not a proper subject for high art. Mulready followed nature, not diseased, nor ugly, nor vulgar; and with a fidelity which he laboured with a labour quite heroic to secure. He revolved his ideas long, and kept his pictures by him for years, with a desire to improve them so strong that it was a misery to him to say that a picture was finished. In order to master every feature of his subject, he made drawings from every point of view of almost every object. "Trees, such as we see in the backgrounds, he drew, branch, bark, bole, and root, leaves even, singly sometimes, and whole boughs, with wonderful breadth and delicacy." This was realistic; but there was neither ugliness nor vulgarity in it. Few better studies could be placed before a young artist than these two essays. Tom Taylor contributes an article on the Royal Academy Commission; Mr. Palgrave another upon "The Pretty and the Beautiful;" both deserve attention. There is also a curious paper upon Francesco da Bologna, translated, by permission, from M. Panizzi's Italian pamphlet, well worth reading. We must not omit to notice the review of the pictures in the French Salon of 1863. Incidentally the writer points out organic and administrative differences between the French Exhibition and our Royal Academy, in which the English institution comes off, to our mind, second best. On the whole, we cannot doubt that art will be a gainer by the new quarterly.

THE MUSEUM.—Few but those who are engaged in the work of education, will find much to interest them in this Quarterly; but as it professes to address this class, this is hardly an objection. The first article discusses the Report of the Committee of Council on Education; and there is an article on Pulpit Eloquence, which contains many excellent remarks upon a subject too much neglected. "Notes on Synthesis of Sentences" is also a useful article. It is not creditable to our system of education that English composition should, of all other branches, be the weak point of English schools. Yet it is so, and there seems no promise of amendment. The "Sketch of African Discovery" will interest all readers who are not already up in the subject. Mr. Lewes' theory in exculpation of Nero is combated in a paper by Mr. A. W. Ward, who gives his reasons for believing that "the fame of Nero, like the face of his victim Britannicus, has become too unmistakably discoloured to assume a fairer semblance, even under the most judiciously applied and most ingeniously disavowed white-wash." The review of Current Literature is one of the best features of the *Museum*, which devotes more space to it than any of the other Quarterlies, except the *Home and Foreign Review*.

#### SHORT NOTICES.

##### LECTURES ON THE COMMUNION SERVICE.\*

DR. GOULBURN has given us in these volumes twenty-eight sermons on the Communion Service, written in a clear, homely style, without superfluous ornament, and abounding in information. The doctrine which pervades them is High Church, without being Tractarian. While avoiding, on the one hand, the Low Church extreme, which would reduce this holy sacrament to a mere symbol, and Romanism, on the other, which encumbers it with the superstitions of Transubstantiation, he maintains that it is "a special means of grace," and that "the elements are the medium of our communion with Christ in some way altogether mysterious, supersensual, heavenly, and divine, not to be comprehended by the human reason." A like middle ground does he take respecting the commemoration of the dead in the prayer for the Church militant, of which he says, that "thanksgiving for the righteous dead, and prayer for grace to follow their example, are things wholly different in kind from *intercession* for them." Though thus leaning to moderate views, we cannot but think that Dr. Goulburn invests this sacrament with an amount of awe and solemnity which can only be justified by notions of a "real presence," as is evident from the simile which he uses of the lych-gate, porch, nave, transept, choir, &c., to illustrate the gradual approaches made by the communicant in the Communion Service towards the actual receiving of the sacred symbols.

Dr. Goulburn is strongly opposed, as might be expected, to all attempts to recast the Liturgy, "with which he cannot sympathize." Even the form "I absolve thee," he would not remove, "lest the change should be taken as implying an abandonment altogether of the doctrine of Ministerial Absolution." Not even a word would he part with, because of the doctrines possibly entrenched behind them, "of which they are representative;"—a veneration for ancient forms which reminds one of the aversion that some persons in advanced years have to cut down trees which they have planted in youth, however they may be slowly destroying one another and the plantation itself.

##### AURICULAR CONFESSION.†

THIS is a well-arranged and lucid little treatise, which those who desire to be made up in the theology of Auricular Confession will scarcely be disappointed in. The design of the author is to prove, by a succession of arguments, that the Romish tenet of Auricular Confession is not scriptural, is not enjoined by the Primitive Fathers, is not the teaching of the Prayer-book, is not the law of the land, is repudiated by Anglican divines, and is subversive of liberty, morality, and religion, being itself a product of the mediæval ages. The argument is worked out clearly and well under each of these heads, and an array of authorities brought forward and so interwoven with them as to make out a case really unanswerable. The chapter in

\* The Office of the Holy Communion, &c. A Series of Lectures delivered in the Church of St. John the Evangelist, Paddington. By Edward Meyrick Goulburn, D.D., Prebendary of St. Paul's. Rivingtons. 1863.

† A Treatise on the Romish Tenet of Auricular Confession, &c. By the Rev. Daniel Ace, B.D., St. John's College, Cambridge. Charles Westerton.



which Auricular Confession is considered in reference to the English Prayer-book will probably be read with most interest, especially the remarks on the form "I absolve thee," &c., respecting which the author shows that even in those cases in which a clergyman would appear to be obliged to use it, in compliance with a sick person's request, he is bound only to absolve after "this sort," as the present rubric directs, and not after "this form," as the first Prayer-book of Edward VI. ordered. The volume is a neat little duodecimo of about 200 pages, and might be entitled "Auricular Confession in a Nutshell."

#### LOWNDES' BIBLIOGRAPHER'S MANUAL.\*

MR. BOHN is approaching the close of the laborious task he has set himself, in revising this important manual. As in the previous number he expended his force upon the article "Shakespeare," so, in that before us, he has devoted his attention to unravelling the intricacies of the early editions of the English New Testament. This article is curious, and bears evidence to the thorough manner in which the editor has performed his task. When completed, the "Manual" will be one of the most important works of reference we possess—indispensable to the scholar, and useful to any one who may have to get up a particular subject. It contains "an account of rare, curious, and useful books, published in or relating to Great Britain and Ireland, from the invention of printing; with bibliographical and critical notices, collations of the rarer articles, and the prices at which they have been sold in the present century." No one was better qualified than Mr. Bohn to bring the work down to the present date, and enrich it with the fuller information upon its topics which we now possess; and most thoroughly has he executed his task. Almost every article has been either revised or re-written.

#### PRÆTERITA.†

MR. LANCASTER seems to us to be one of those poets who are more capable of giving us words than thoughts. We do not mean to say that his verses are without thought, but that what strikes us as their most obvious feature is a certain poetry of sound, from which we have a difficulty in extracting the sense. We have no wish to read poetry of this kind; and that it should be popular, or appeal to any but a very limited class, is, we think, unlikely. Frequently we are compelled, in reading this volume, to give up as hopeless the effort to obtain, not a distinct, but any idea at all of what the author intends. We read in faith, but not in understanding, the following sonnet:—

"Why should we loiter on the wavering sand,  
Training the world at last to hear our will:  
Why should we thrust our foreheads to its brand  
And kneel and burn our abject incense still,  
Serving to rule dissembling to fulfil?  
Let this world-idol grin with idiot shape:  
Let the wise crowd, in wrestling fervour shrill,  
Pray to the measured shadow of this ape,  
And strangle Hope with each accursed prayer.  
Then, to their wish, like birds that concourse flows,  
One, a spring thrush, the upmost twig has bent  
And cracks his heart with piping to the air:  
Some, for worm banquet stalk as strutting crows  
Behind the furrows of world government."

We have a dim idea, while reading these lines, that they express a dissatisfaction with the existing system of things in general; but after going over them again and again in the hope of ascertaining what they definitely mean, we give it up in despair. What is the "world-idol?" what is meant by "the measured shadow of this ape?" what is symbolized by the "spring thrush?" and what in the name of all that is intelligible or unintelligible is the meaning of the last five lines? We have not chosen this sonnet as a solitary instance of obscurity. There are many other pieces over which, were we madly to linger, we should inevitably crack our brain, as the thrush cracked his heart. Possibly the author's ideas were clear enough to himself, and they have come to us in a mist from his failure to express them completely. On the other hand, we meet occasionally with verses which are intelligible and pretty. But they are neither numerous nor beautiful enough to redeem the book from the fault we have pointed out, and the mediocrity of the poems in which they occur.

#### CROQUET.‡

THE game of croquet has come rapidly into fashion, and deserves that a book should be written upon it. This granted, perhaps no one could discharge the task of penman better than Captain Mayne Reid; and we may say, at once, that his manual of the game is in every respect excellent. The explanations are brief and intelligible—a great achievement, seeing how numerous are the things to be defined, and how difficult, generally, the task of defining is. There is every reason why this new game should grow in popularity. It is essentially healthy, for it is played in the open air, and gently engages both the bodily and mental faculties—the former so gently that the most delicate lady—not delicate in the invalid sense of the word—can take part in it; may we not even say that it is, *par excellence*, a lady's game? We have been talking for many years of the necessity of providing feminine gymnastics to counteract the enfeebling influence of late hours and hot rooms, perhaps, also, of the intellectual development which, in women even more than in men, makes such strides in the present day. Here is the very thing for us. The game, as Captain Mayne Reid observes, "is adapted to people of all ages,

and every condition. The child first entering upon the walk of life, and the old man tottering towards its end, may play a "round" of croquet, with equally childish delight. Nor is its skill exclusive to either sex. The pretty *mignon* foot, piquantly encased in kid, may exhibit as much power in the play as the thick-soled *chaussure* of calf-skin. Ah! we might name more than one fair owner of such provoking feet who could send you—*per croquet*—to 'Hong-Kong,' or 'up the country,' with as much velocity as if you had been projected *Ex pede Herculis*—is." The only difficulty we see in the way of its utilization where it is most needed—in London—is the want of appropriate ground. A small space, however, will answer the purpose; our author, indeed, maintains that by a judicious arrangement of the "bridges" it may be played upon a piece of ground not larger than the floor of a good sized dining-room. Every square in London may thus be readily turned into a croquet-ground; and except in fulfilling their office of "London lungs" we do not see that at present these spaces are put to any very useful purpose. However, any one who desires to learn the game and understand it fully, can easily do so by possessing himself or herself of Captain Reid's excellent treatise.

#### BETTER DAYS FOR WORKING PEOPLE.\*

WE cannot too strongly recommend this admirable little book. It is one of the most practical and sensible essays we have seen upon a subject surrounded by many difficulties. As a clergyman the author insists strongly on religion as one of the main essentials to the improvement of the working classes, and to this view no one can take objection. But most wisely he places their social comfort as the first thing to be aimed at. We believe that after all that may be done for them by their superiors in social rank, the real work in this direction must be done by the people themselves. And that they can do much more with their present means than they have yet attempted, Mr. Blaikie shows very clearly. There would not be the misery and discomfort there is amongst the working classes, if they spent more of their time with their wives and children and less of it in the public-house. It is not a necessity of their position to drink away their money and their health; and those who may read this book will see how differently Frenchmen and Germans act in this respect, and with what results upon their funds. A new era seems to be dawning for the working man in the growth of co-operative societies; but, without them, much may be done, which can only be done by his own self-denial. "Make the most of your money," is Mr. Blaikie's advice. On that depends the whole system of social comfort. It is the key to the possession of "health without drugs," of "houses" instead of "hovels," and of the "home sunshine," which is to sustain the workman through his toil. How much this power is neglected we all know more or less; but few will be prepared to hear that in a single year in Glasgow, for instance, there were 30,000 cases in which wages were arrested for debt. Drunkenness, in truth, is the root of more than half the hardships of the working man, and this is no one's fault but his own. We read in this book the case of a man in an ironwork at Sunderland who at one time earned a guinea a day, but who, in consequence of his drunken habits, was degraded to a lower position, in which he earned only a guinea per week; while a Frenchman in another work earned £5. 10s. a week, and was saving enough to enable him ere long to retire upon a competency. Another Frenchman, receiving high wages at Birmingham, accumulated in the hands of his employer a sum of £5,000, while no Englishman in the establishment had saved more than £50. It is vain to talk about the duties which the rich owe to the poor if the poor will not help themselves. Savings-banks, co-operative societies, and life insurance will do comparatively little good till this national vice is driven out. Mr. Blaikie's volume, if it finds its way, as it deserves, amongst the working classes, cannot fail to do good. It is a mirror in which they can see themselves as they are and as they might be, if they would only "to their own selves be true."

#### DISEASES OF THE TEETH.†

MR. KEMPTON has written this treatise with the double view of providing a manual for junior students in dentistry, and of placing before that portion of the public who may be wise enough to estimate their teeth at their true value, such information as may enable them to guard themselves against the effects of ignorance and neglect. The service, in either point of view, is important, and he has rendered it most efficiently. Till our teeth begin to ache, we fear that we do not hold them in the respect and consideration they deserve. Always at their post, performing their work without troubling us to do more than brush them of a morning, we overlook the injurious effects which our imprudence in eating and drinking may have upon them, and the reaction their loss will inflict upon ourselves. Small members of our bodies as they are, their share in preserving our health is very large. We cannot digest properly without them; and when the digestion goes wrong, we know what follows. To be sure, when time or caries have left our gums bare, we can go to the dentist and supply the failure of nature from the resources of art. But would it not be as well to trust to our own resources as long as possible? There is one way of doing this which is too much neglected. People eat and drink till the stomach, having too much put upon it, throws down the work of digestion in despair, and revenges itself on its insatiable taskmaster. From this moment the teeth are in danger. The saliva of the mouth becomes acid, the enamel of the teeth is destroyed, and caries goes to work with a will—sometimes without our knowing it. Here is the process:—"Once the disease has penetrated beneath the enamel, it continues to destroy the dentine, until a large portion of the enamel is under-

\* The Bibliographer's Manual of English Literature. By William Thomas Lowndes. New edition, revised, corrected, and enlarged, by Henry G. Bohn. Part IX. H. G. Bohn.

† Præterita. By William Lancaster. Macmillan & Co.

‡ Croquet. By Captain Mayne Reid. C. J. Skeet.

\* Better Days for Working People. By the Rev. W. G. Blaikie, M.A., Edinburgh. Strahan & Co.

† Elements of the Anatomy and Diseases of the Teeth. By H. J. K. Kempton, F.L.S. Hardwicke.

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## SCIENCE.

## THE THAMES EMBANKMENT.

AN embankment of the river Thames is by no means a new idea. It was suggested years ago by Martin the painter; and Page, Barry, Trench, Bidder, Gisborne, Bird, Hemans, Bazalgette, Fowler, and other engineers have produced, from time to time, their various projects upon the subject; the later plans all assuming a sewer in connection with this undertaking. The idea was first seriously taken up by the Metropolitan Board of Works as an alternative to the progress of the main low level sewer of the great drainage works through the Strand, where the unavoidable interruption of the traffic, while the construction of the sewer was being carried on, could not fail to produce very heavy loss of trade to the numerous shops with which that long line of street is so completely lined.

The subject was thus brought under the consideration of a Royal Commission, under the presidency of the Lord Mayor Cubitt, in 1861, when competition designs were submitted, and that of a solid embankment by Mr. Shields selected as the basis of an amended plan prepared by Mr. M'Lean under the direction of the Commissioners, and submitted by Mr. Cowper to Parliament in 1861. The Act for this improvement was passed last year, and the Royal Commissioners' plan, with some slight but important modifications, is now about to be executed, one of the contracts for the portions between Westminster and Waterloo bridges being already let to Mr. Furness, and a second having been advertised for tender, from thence to the eastern end of Temple-gardens.

The Royal Commissioners' plan included also a projected new street in continuation of the one along the embankment from Westminster to Blackfriars-bridge, and which was then to pass from the latter spot diagonally through the present house-property to the Mansion House, making use of New Earl-street, running out of Cannon-street, in its course. This part of the Royal Commissioners' plan did not, however, at that time receive Parliamentary assent, and an Act embodying some improvements upon the original design in respect to some slight modifications of the line of route, but more particularly in respect to making easier the levels and gradients, the ground on the north bank of the Thames rising steeply, was applied for by the Metropolitan Board of Works and obtained during the past session, after reference to the Royal Commissioners, who abided by their former recommendation. As some of the hills rise from the shore of the Thames at an inclination of 1 in 12, and others are even steeper, it will be at once perceived that a deviation of even only twelve feet in the line of route will effect an alteration of a foot in the level of the projected street, and that, therefore, very slight but well-considered modifications of this nature may have an important bearing on the ease or the difficulty with which the future traffic along the new roadway and its tributary streets will be carried on.

The present line of embankment on the north side of the Thames starts from Westminster-bridge in continuance of the embankment at the Houses of Parliament, between which and the portion of embankment some time since executed at Chelsea there is still a gap extending from the east end of the Penitentiary, but which will be no doubt filled up at some future time. At Westminster-bridge a new steamboat-pier will be made to form, by means of screen walls, an admirable architectural junction of the stone front of the embankment with the general details of the bridge, while the approach to the pier itself will be made by a handsome flight of stairs. The approach to the embankment roadway, which is a hundred feet in width and four feet above high-water, will be from the east side of Bridge-street. From the passes within the first brick pier of the Charing-cross railway bridge, and again within the first pier of Waterloo, the junctions being in both cases made slightly by screen-walls, assimilating the architectural features of the embankment with those of the bridges; it then runs at a distance of 200 feet in front of the Temple, terminating at the east end of the Temple-gardens, beyond which the width of the road will be diminished to seventy feet, and it will be thence carried over a viaduct of open arches to Blackfriars-bridge in order that barges may pass underneath to a free space in front of the quays of the numerous warehouses along that portion of the shore of the Thames. Most of the plans submitted to the Royal Commissioners made similar provision for the access of vessels for loading or discharging along the entire length of the embankment,—even in Mr. Bazalgette's own original plan provision was made for a dockway parallel with the shore; but the trade being chiefly in coals along the portion between Westminster and the Temple, and, though formerly great, being now of very trifling account through the large importations by the railways, it was not thought worth while to pay any regard to it at all in the general construction of the embankment, while there seemed many desirable reasons for getting rid of it altogether from that particular area. The case is different, however, along the line of the viaduct which passes the great City Gasworks and other establishments which might have sued for heavy damages for any interference with the manufactures they are carrying on.

The viaduct will be most likely of cast-iron arches, the water flowing freely underneath. For the navigation of the river a continuation of the solid embankment would undoubtedly be preferable; but as some of the metropolitan railways may avail themselves of the present alterations, nothing definite respecting

mined. It is not until this breaks away that the destruction which has been going on below becomes apparent. While the disease has been thus spreading over the surface of the dentine, it has also advanced inwards towards the pulp cavity. When this highly organized and sensitive part of the tooth is reached, it almost invariably brings on an attack of toothache, and the consequence is, it often happens that the occurrence of pain and the discovery of the disease take place at the same time." If we have not said enough to convince our readers of the need of caution, we refer them for further information to Mr. Kempton's book—a most able treatise on a subject of universal importance.

## HAND-BOOK OF INCOME-TAX LAW.\*

WHY does Mr. Senior add to our sorrows? Is it not enough that we have to pay Income-tax without being asked to peruse 500 odd pages in which the mechanism of our torture is revealed to us? But, seriously, since the tax is, and is to be, it is as well we should know clearly our relations to it, our liabilities under it, and the limit beyond which we cannot legally be victimised. Our first feeling of irritation on looking at the title of Mr. Senior's book gives way, therefore, to a feeling of gratitude that he has taken the pains to lay this elaborate, and notwithstanding the apparent dryness of the subject, really interesting statement of the law, and the decisions of the Commissioners under it, before us. To many persons his book will be invaluable, answering, as it does, all questions upon the law and practice of the Income-tax so far as disputes under it have been settled up to the present year. Hundreds of tax-payers have been overcharged without knowing it, and without the possibility of knowing how far they were liable or not for the amounts at which they have been assessed. Few men can see their way clearly through the Acts of Parliament, and to engage the assistance of an attorney would simply be jumping out of the frying-pan into the fire. Now, however, with Mr. Senior's book before him, any one of ordinary business intelligence can ascertain what he is bound to pay. This is an advantage for which we should feel grateful to the author. We cannot imagine a greater service to the community than Mr. Senior has rendered in compiling this excellent hand-book.

## MR. JONES ON THE DRAMA.†

THE title of this book is calculated to raise a suspicion that—as the Scotch phrase it—Mr. Jones has a bee in his bonnet. But this is not so. He is something of an enthusiast, and his criticisms do not always indicate sound judgment; but he has a quick eye for what is beautiful in dramatic poetry, and the passages he has quoted in this volume from the plays of Euripides will, it is to be hoped, induce many of his readers, and of those who heard his lectures delivered, to read in full the poems to which they belong. We think that Mr. Jones fails in proving the parallel he supposes to exist between some of the passages in the *Electra* and in *Macbeth* and *Hamlet*; and from which he concludes that Shakespeare wrote the latter tragedy with the *Electra* in his mind. At times we could wish that Mr. Jones was a little more careful with his own composition, and it would be well if he looked a little closer to his grammar. The dedication to Lord Brougham should be rewritten, and in the second line of the note, at page 580, "she" would be an improvement upon "her." Again, a discussion of one of Dr. Cumming's pamphlets looks very much out of place beside a criticism on a Greek tragedy. With these allowances the book deserves to be read.

MR. TODHUNTER'S "Algebra for Beginners" (Macmillan, 1863) is a very useful manual for schools and colleges, and is so written that, although not specially designed for such a purpose, it can be used as a medium of self-instruction. It is based on the rudimentary chapters of his larger treatise, but is of a more elementary character. It consists of three parts, the first giving the elementary operations in integral and fractional expressions; the second the solution of equations and problems; and the third various more unusual and abstruse subjects, which are but rarely introduced in the various educational examinations for official appointments.

A VERY good Guide-book to Eastbourne and the antiquities and sights of the neighbourhood has been published during the past summer, by Mr. Gowland, of the Marine Parade Library, illustrated with several engravings and a map of the town and bordering country.

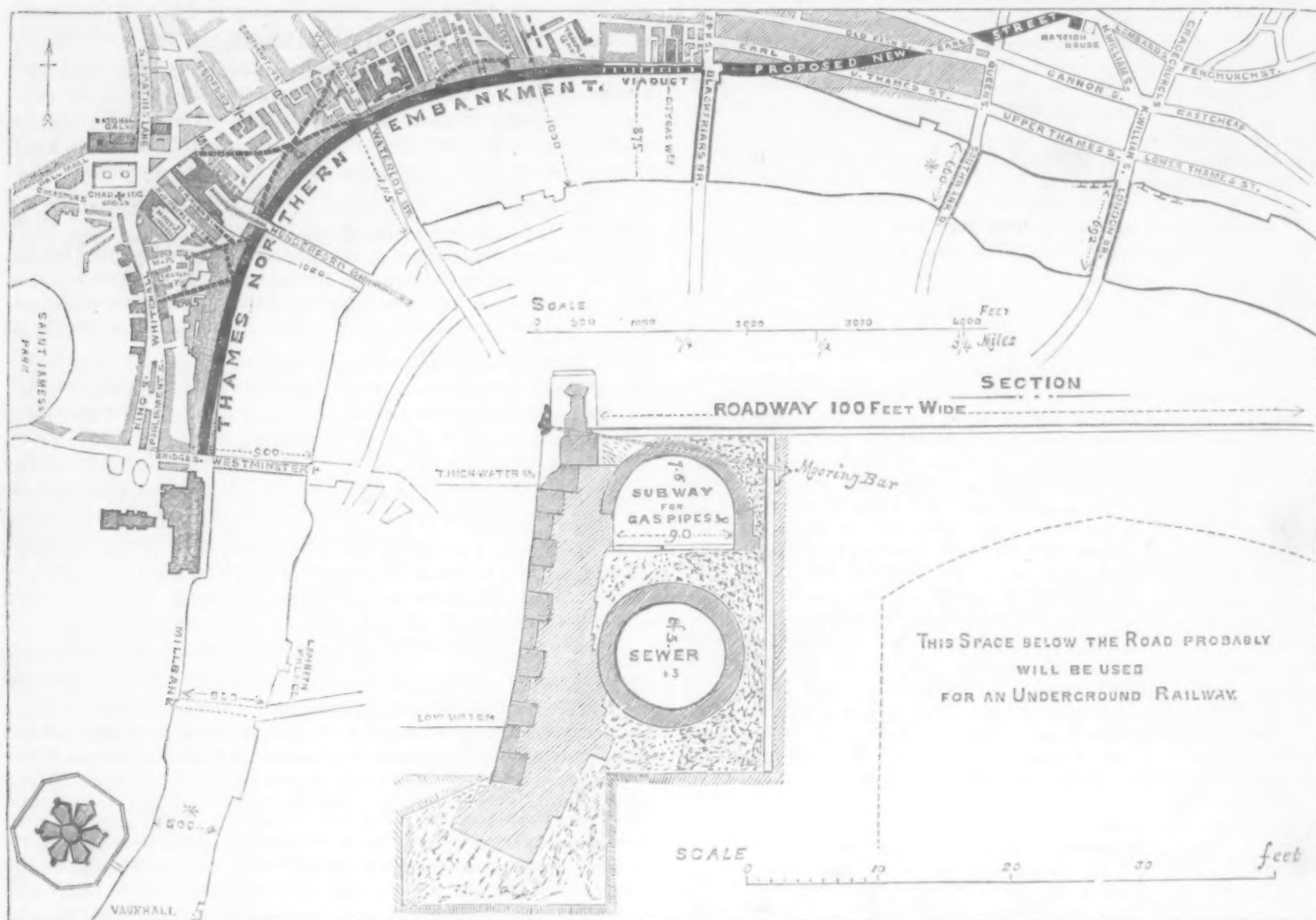
THE METRIC SYSTEM.—The strictures in the *Times* of the 15th and 17th ult. have been ably replied to by Mr. Yates in the columns of a daily contemporary. The *Times* assumes the great claim in favour of the metric system to be in its asserted mathematical accuracy, and the consequent ease with which the standard could be recovered and verified in case of the original being destroyed. This claim the *Times* disputes on the ground that instead of the quadrant of the arc of the meridian being ten millions of metres it is 856 metres more, and, consequently, it argues that the whole metric system is thereby vitiated. Mr. Yates contends that these assumptions of perfect accuracy have never been pretended to have been arrived at by the authors of the metric system, while he moreover shows that the whole difference so strenuously urged as condemnatory of the system is not in reality more than the thickness of a film of varnish at the end of the metre.

\* Hand-book of Income-tax Law and Practice, with an Index to the Acts of Parliament: 1842 to the present time. By Charles Senior, Esq., Surveyor of Taxes. Simpkin, Marshall, & Co.

† One Hundred Lectures on God, The Creator, The Creation, Astronomy, Philosophy, The Deluge, Colenso, Cumming, The Classics, The Poets and the Heathen Mythology, down to the nineteenth century. By H. C. Jones. Third Series, containing nine Lectures. W. H. Allen & Co.



## MAP-PAN AND SECTION OF THE THAMES NORTHERN EMBANKMENT.



this viaduct portion can as yet be stated. Indeed, along the whole line of embankment, the sewer and subway for gas and water-pipes, &c., over it, have been kept as close to the outer or river wall as possible, with the idea that the inner space beneath the roadway may ultimately be made use of for a subterranean railway.

The ornamental steamboat piers will make admirable breaks in the monotonous aspect of the long line of embankment-wall, which will receive additional adornment by the transfer of the existing York-gate landing-stairs, or "The Water-gate," at the end of Buckingham-street, to the front of Whitehall-gardens, and by a new landing stair opposite Salisbury-street, and halfway between the Charing-cross and Waterloo bridges, within which space the greatest gain of land will accrue.

All gained ground beyond that required for the new roadway will, in accordance with the provisions of the Act, have to be laid out ornamentally, with the exception of one or two small plots only upon which buildings may be erected. The gain in front of Richmond-terrace and Whitehall-gardens will accrue to the Crown Lands; while the gained ground along the river fronts of the other estates may be purchased by their respective proprietors under other provisions of the Act—a principle to us decidedly objectionable; because it cancels the powers of the Board of Works to effect such an improvement as this noble engineering work demands, and as ought to be effected for the credit and proper beautifying of our metropolis. For the new street in the rear of the embankment the Board of Works can only buy so much of a house as they want for their roadway; and no one will contend that for a house, in what is now some back street, so cut, the increased value of its remaining frontage abutting on the new street will be enormous. Indeed it seems only fair that the Board should have the power to purchase houses adjacent to those they require for their roadway, so that they might be able to resell, not only frontages along the new route, but sufficient land also behind to permit the erection of a proper class of houses to form the new street. If this power be not given to the Board, and everybody should be at liberty to do with his own as he likes, the new street is most likely to present a disorderly appearance that would have been discredit-able even to the intellect of the barbaric ages; and unless some decisive and immediate step be taken by the public, the opportunity of effecting the most noble improvement possible for London in this, or many succeeding ages, will be irretrievably lost, and it may be transformed into a standing reproach that will last probably as long as a fresh opportunity will be in arriving. The only hope that the prominent architectural features of the new street will not be an unsightly higgledy-piggledy of tall ware-houses, dumpy cottages, coal-stores, gin-palaces, and bargemen's residences, is in the wealthiness of the benefiting land-proprietors, who may see their own advantage in erecting handsome buildings. The case as it stands is, that the Board of Works will construct the finest roadway in the world, and that everybody will afterwards have the fullest liberty to desecrate and spoil it.

The Board of Works have not yet decided on the matter of approaches to the new embankment road; it is, however, certain some modifications of the plans approved by Parliament will have to be made. The difference of level between the Strand, Fleet, and other streets running beside or on to the new roadway is considerable, and the easing of the gradients of the proposed approaches is, therefore, a point for mature pre-arrangement. The Act provides for a main approach from Westminster-bridge, which is 14 feet above the embankment, by a declivity of 1 in 80; for a side approach from the Horse-guards at Whitehall, by a roadway 80 feet wide; for a third, from Whitehall-place, by a long, new street, to get to the high level at Wellington-street, the steepest gradient being 1 in 42; also for another connection between Charing-cross and the embankment through Villiers-street, the end of which may be rounded off (see the dotted lines on map) for the convenience of traffic. Provision is also made for the opening of Buckingham and George streets into this new high-level street between Whitehall-place and Wellington-street, as also for the opening of Surrey, Norfolk, and Arundel streets into another high-level road winding round at both ends from the embankment on the shore of St. Clement Danes. There are various points in this plan where it is obvious considerable improvements might be made; and although it is impossible to say what will be its ultimate matu-ment, as the engineer's propositions have not yet been completely considered nor submitted for the consideration of the Board, it is probable that the principal modifications will be such as we have noted on the map-plan with which this article is illustrated. The Horse Guards and Whitehall-place approaches will be most likely carried out as originally designed; but Craven-street and Northumberland-street, through Percy-wharf, will be opened out into the high-level road, and thence have access to the embankment; and although Villiers-street will also be opened out in the like manner, the probable main connection with Charing-cross will be more conveniently made by a circular road sweeping up past the ends of Robert-street and George-street, and through the middle of Buckingham-street, across Duke-street and Off-alley to the Strand end of Villiers-street, adjoining the Hungerford railway station. The gained space of land in front of this part of the Whitehall and Charing-cross approaches will be laid out in gardens, the principal of which, the ground at the back being 16 feet higher than the embankment, will be raised to that height to permit of a front line of shops facing the river. The approaches from the embankment to the high-level road will also probably be made to form a graceful curve; and instead of the east end of the high-level road itself being allowed to terminate abruptly and awkwardly opposite to the new western wing of Somerset House, leaving a dangerous corner to be turned by carriages and cabs on either hand, it will be made like as at its opposite end, to sweep round gently to the corner of Wellington-street with the Strand, where a convenient debouchure into the arterial line of the traffic there can be advantageously made. The circular sweep of the high-level road past the end of Surrey, Norfolk, and Arundel streets will

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probably also be carried out as, or nearly as, laid down in the plan sanctioned by the Act.

The most prominent advantage gained by an entirely new road sweeping up to the end of Villiers-street would be that much of the traffic now running over Charing-cross might approach diagonally past the National Gallery side of Trafalgar-square, and through Duncannon-street; while the sweep at the opposite end of the high-level road into Wellington-street would afford equal facilities for passengers and traffic coming westward from Fleet-street and cityward. Such a fine curve as this high-level road may be made to assume, if bounded on the land side by a suitable crescent of mansions, would give grand scope for a noble display of architectural skill; but, alas, the power that might have yielded this desirable result appears to have been lost.

The new line of proposed street to continue the roadway from the east end of the embankment to the Mansion House will commence at Blackfriars-bridge, pass across Earl-street, St. Andrew's, Addle, Bennett's, Peter's, and Lambeth hills, Old Fish-street-hill, Bread-street-hill, through New Earl-street, across Cannon-street, Queen-street, Size-lane, and Bucklersbury.

We have now only to say a few words on the engineering aspects of the effects of this embankment upon the river, and this is the more necessary for the reason that considerable anxiety has been expressed by some persons that the land being low at Lambeth, and other adjacent parts, the southern shore of the river would be inundated by a rise of the general level of the water, occasioned by the curtailment of its breadth by the embankment on the north; and hence they have concluded that it would have been proper to have constructed an embankment on the southern side before that on the north was begun. A glance at our map will, we think, dispel any fears of this kind, for it will be seen that there is a contraction of the river, forming a barrier against the ascending tides near Southwark-bridge, and another contraction opposite the Penitentiary at Pimlico (marked by asterisks in the map), which bars the flow of the back-water of the river itself; so that the river area between Westminster and Waterloo bridges is in this way naturally converted into a large reservoir, into which the tidal and river waters spread and become comparatively motionless, as is practically shown by the deposit of sand-banks. Now, there being a vast amount of dead water and very little current in this area, so long as the embankment on the north side does not encroach within a like width to the broadest of the two contractions referred to, there can be, we think, no rise of level of the river, but only a quicker flow of the waters and a greater scour; for whether the embankment were made or not, it is evident there could be only a certain amount of water passed through those constrictions of the river-bed, and if the banks of the river were artificially made parallel throughout the whole of its course above Blackfriars-bridge through the western moiety of the metropolis, there would still be a free passage for all the water that could pass through the constrictions. The tide might, it is true, flow higher up the river if this parallelism of its banks were completed; but the amount of river-bed abstracted by that portion of its general embankment now being contracted for, would be more than compensated for by the scouring away of the sandbanks lying in the direct course of the stream. When the southern embankment is attempted, a portion of the projection along Fore-street, Lambeth, will be probably cut off and thrown into the river-bed to equalize its width, for the more parallel its banks, and the more equal in breadth the river is made, the better will be its action and its power to keep its bed clear of shoals and obstructions.

In our plan, the broad black line indicates the course of the embankment roadway and the new street to the Mansion-house, and the broad dotted lines the proposed approaches to the embankment. The hatched tint shows the area of land reclaimed by the embankment from the river. The figures on the river-course indicate the width at the places where they are inserted. In the section, the different tints indicate the masonry and brickwork, and the dotted portions the spaces filled in with concrete.

M. NADAR's giant balloon ascended for the second time from Paris on Sunday last, and after passing across Belgium descended near Nienburg in Hanover, at mid-day on Monday. The balloon was dragged for several hours, M. Nadar having both legs dislocated, Madame Nadar a compression of the thorax and severe contusions, and M. St. Felix, the editor of the *Nation*, a fracture of the left humerus. Other persons in the car were slightly injured. The party, nine in number, are said to owe their lives to the courage of M. Godard, the government aeronaut, who accompanied the party, and who boldly cut the balloon with an axe to accelerate the escape of gas. The "Géant" is advertised to make an ascent from the Crystal Palace next week, but whether this promise will be kept may be doubted, since M. Nadar is so seriously injured. At any rate we feel justified in giving a warning of the dangerous nature of this balloon even in experienced hands, much less in those of an aspiring caricaturist like M. Nadar. The immense volume of gas which it contains will scarcely ever, we think, be got rid of with sufficient rapidity to make the descent free from considerable danger.

THIS evening the Association of the Medical Officers of Health will hold their first meeting of the present session at the Scottish Corporation Hall, in Crane-court, Fleet-street, at half-past seven, P.M., when Mr. Liddle will read a paper on the inutility of the 67th clause of 25 & 26 Vict. c. 102, relative to the water-supply of houses occupied by the poor.

## MONEY AND COMMERCE.

THE first result of the recent extension of the new banking principle is the break-down of the London and Middlesex Bank. Its business, derived from the old connection of the Unity Bank, was never prosperous; the endeavour has entirely failed; and shortly the London and Middlesex—unhappy title, for it has consequently obtained the sobriquet of the Petty Diddlesex—will be numbered with the past. Some three or four months ago, reviewing the position of the various joint-stock banks, we were induced to say that this establishment was, notwithstanding its quiet and retired situation, "scarcely the violet of our banking bouquet," and so it has now turned out, since its exit from the scene of banking life is, unluckily enough, overshadowed by disgrace. Commencing with a blighted reputation, and struggling as it did with limited resources against the active competition introduced by the new establishments, there was scarcely any hope for it; but besides this it has been mortally wounded by hands in its own household, through tricks similar to those played by Durden in the Commercial, which brought that bank to grief. Defalcations on the part of two of the cashiers, who, in collusion with customers, have been tampering with the funds of the Bank, have created such a shock among the directors that, alarmed at the probable accumulation of misfortunes, they have wisely, perceiving the little prospect of business before them, sought to make arrangements for merging into or amalgamating with some other stronger establishment. The deficiency which was first traced through this "cross-counter" operation, it seems, was about £13,000 or £14,000; but it has, through pressure, been reduced to about £6,000, while expectations are entertained that, through judicious management, the parties who have availed themselves of the facilities afforded will be able to repay further amounts until the Bank shall be reimbursed nearly the whole of the money abstracted. In fact, this appears to be a specimen of the march of intellect in banking, for the cashiers have relieved the manager of the necessity of presenting the wishes of customers to the Board, and, as they thought fit, have given them the desired accommodation without the pain of going through the customary ordeal of being asked the character of their balances or the nature of the securities proposed for any advances they might require. But, of course, this proceeding was not regular, and, not being regular, the Board have dismissed the offending individuals, and the unsatisfactory facts have gradually come out.

If, as is stated, the loss can be reduced to a *minimum* £1,000 or £2,000, the directors would, had the prospects of the future been encouraging, have quietly submitted to the sacrifice and gone forward; but it is evident that the contrary is the case, and they have therefore taken the first opportunity afforded of surrendering their trust and adjusting the affairs of the London and Middlesex Bank in the best manner possible. If business had made satisfactory progress, and accounts were increasing, a robbery or debt—it may in reality be called either—of £5,000 or £6,000 should not have broken the back of even this pigmy institution; but with a dark prospect such as is supposed to lie now before the banking community, especially the new establishments, and with so sudden a surprise of fraud, the future was not one agreeable to contemplate, and the course resolved upon is probably the best that could be arranged, both for the interests of the directors or shareholders, and the customers. The shareholders will have to be specially consulted as to what shall be the legal mode of carrying out a liquidation after the first grand step of merging or amalgamating shall have been accomplished; and at that meeting we shall have no doubt a full recapitulation of the "irregularities" (that is the patent expression current) which have entailed this disaster. But now comes the question, What will be the terms of arrangement or amalgamation which it is proposed to effect? The London and Middlesex, looking at things as they stand, cannot have much to give, and consequently there can be little to pay for, and whatever bank may be inclined to take up this unfortunate companion will have everything to gain and scarcely anything to lose. The process is simple enough; the arrangement will be carried out, and then will follow the weeding of the accounts, retaining those which are worth keeping, rejecting others, the connections of which may not be considered up to the mark. When this is terminated, we shall see the explanations of the directors and manager, and shall be prepared to take them *quantum valeat*. Many persons are, however, hardly sanguine enough to fancy that there will be a turn over of the business at all. It is presumed that on investigation the Bank will be discovered to be such a mass of "shreds and patches" as not to be worthy of any very first-rate establishment, and that, much as it may be regretted, it will have to go like its predecessor, the Royal British, into a regular



"winding-up." If such a process can possibly be averted, every exertion should be used to do so, not only for the sake of the public, but for those who may possess the slightest relations with the institution.

And now, taking a survey in other directions, shall we not be justified in counselling the opening of preliminaries for arrangements and amalgamations among several others of the new banks? Already numerous whispers are heard of doubtful success, of business not promising so well as was expected, and of the necessity for cutting and carving to make returns meet expenditure. Branches at the same time, in some instances, seem to be opened, particularly in the country, not with the view of accommodating the wants of trade, but with the object of rivalry, and beating one another out of certain districts. The old-established banks will, in all probability, in these arrangements have the best of it—for, having the greater means, they will be able to continue the struggle longest. For instance, take Hertfordshire and some of the localities in the North, where two or three of the London banks are in fierce competition. If we have no fraud through this system of things, we certainly shall have loss, probably a happy combination of both—for the Ross and Hereford Bank was ruined through the defalcations of its chief clerk, and after the lapse of a few years there will be again a repetition of the clearance of banks (three having suspended within nearly as many months) recently witnessed. The banking mania has produced a variety of banks, which, as mere playthings for directors and managers, will last for a short period, and then, having eaten into capital, the issue will be either a voluntary liquidation under the articles of association or a forced administration in Chancery or bankruptcy. The change must come, and shareholders who are able to help themselves should not hesitate, while they can, to combine and place before the notice of the directors a policy such as is here indicated, if they would escape heavy ultimate sacrifice. Notwithstanding that the whole of the new companies are limited, even calls limited to £2. 10s. and £5 per share will prove to be discouraging enough when they follow at an interval of three months, upon holders probably already impoverished through other miscellaneous share adventures. Whoever is a shareholder in one company is probably a shareholder in many others, and calls, on the same principle as an accumulation of misfortunes, never come alone, as will be discovered when the value of money further increases, and when business at the Stock Exchange shall be less animated than at present.

It is now announced that the London and Middlesex Bank will be liquidated, under the superintendence of the London and Westminster Bank, that arrangement having been arrived at the last moment. The London and Westminster will provide the funds for the payment of pressing demands, and then accept all accounts that may be offered to them. Some reports have been spread of the nature of the engagements of the directors with the bank, in the shape of over-drawn accounts, &c., but these prove altogether unfounded. But for premature intimations, it is believed the National Bank would have been induced to take the business, and have carried on the branches at Lambeth, St. Martin's, and Woolwich.

THE Bank of England directors made no alteration in the rate of discount. The Bank of France have also refrained from moving, though it is said the stock of bullion has greatly decreased this week. The loan of £16,000,000 for the French Government will shortly make its appearance. About £374,000 gold has been sent in this week; on the other hand, the withdrawals have not reached £50,000. The stock of bullion exhibits a slight rise this week—say £74,000.

THE demand for discount is not great, but the quotation is supported at 4 per cent. A portion of the daily business is transacted at 3½ per cent. On the Stock Exchange a full supply of capital exist at 1½ to 2 per cent. For long periods the quotation is 2½ to 3 per cent.

CONSOLS fractionally fluctuate; there is, however, no essential change in value. For money, the quotation is 93 to ½; and for the account, 93½ to ½.

FOREIGN securities remain inactive. Greek has not recovered its late depression, and is still 30½ to 31½. Mexican is slightly, but only slightly, firmer at 42½ to ½. Spanish Passives, after being very good, is heavy at 35½ to ½.

THE Bank market and the Railway markets are decidedly less animated. The shares of the financial companies seem steady, though a late advance has not been altogether well supported.

THE shares of the discount corporation have been the great rage recently. They have gone from 2½ premium to 11 premium, and may now be called 9 to 9½ premium.

THE Brazilian and Portuguese loans have been completed. The scrip of the former stands at ½ to ½ premium; the scrip of the latter 1 to ½ premium.

NEW banks are coming forward, even in the face of the disaster to the London and Middlesex.

WE hear that Mr. Macfarren's pretty operetta of "Jessie Lea" is to be produced next week at Mr. German Reed's Gallery of Illustration. The artists are Miss Poole, Miss Wyven, Mr. Wilkinson, and Mr. Whinfen; from the deserved popularity of the composer, we anticipate a great success. There has long been an opening for these chamber operettas, and we wonder it has not been filled before.

THERE is an *on dit* that Mr. Macfarren has commenced a grand dramatic opera, founded on the German tragedy of "Deborah," now somewhat altered and played under the title of "Leah" at the Adelphi. The part of Deborah is intended for Madame Guerrabella, who is one of our best dramatic singers. We have heard from a reliable source, that this talented artiste, after concluding three successful engagements in New York, has left for Cuba, where she is engaged to sing at the Tacon in Havana and the Estaban in Matanzas, at the very large salary of £800 a month for twelve performances, for a period of five months; her opening characters are Lucrezia Borgia, Norma, Donna Anna, &c. It seems our transatlantic brethren appreciate their native talent, Guerrabella, Patti, and Filippi all being American.

THE Lyceum Theatre, after extensive alterations, will open on the 31st inst., when we believe Mr. G. F. Neville, a young actor of great promise and provincial reputation, will make his first bow to a London audience. He is a younger brother of the talented H. Neville, who has made himself famous in the "Ticket-of-Leave Man."

THE French Academy of Fine Arts has appointed M. Cabanel as the successor of Horace Vernet, in the section of painting.

A MONUMENT to Colonel Colt, the inventor of the revolver, is to be erected at Hartford, Connecticut, of Scotch granite.

STATUES of Sir James Outram, Sir Charles Barry, Father Matthew, and General Bruce, are being finished by Mr. J. H. Foley, R.A., to whom commissions have also been given for two statues of the late Prince Consort; one for Birmingham, the other for Cambridge.

THE pedestal for the Queen's statue in Hull Park is completed. It is of Sicilian marble and very ornamental. The statue is the first production of a young native sculptor, Mr. Grasby, and is said to be an excellent piece of workmanship.

#### LIST OF NEW PUBLICATIONS FOR THE WEEK.

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September, 1863.

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